

ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

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WHOLE NO. 186.

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BY JOSEPH MARSH, EDITOR AND PROPRIETOR.

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binger, should be addressed—Post Paid—to JOSEPH MARSH,
Rochester, N. Y.

Original Poetry.

[For the Harbinger.]

Heavenward, Christian.

BY L. I. LESLIE.

Heavenward, Christian, lift thine eyes,
Soon will close the conflict here:
Soon thy Leader from the skies,
To deliver will appear.

Signs on land and ocean tell
That his chariot wheels are nigh;
Let the song of gladness swell,
And the message swifter fly.

From the northern frigid bound,
To the southern burning zone;
From the West to East around,
Have the joyful tidings flown.

Now they die away and rise
Higher, louder than before;
Till the echoes meet the skies,
And to heaven in raptures soar.

Captive, longing to be free,
And the chorus now began;
Soon thy exile o'er will be,
And the prize of glory won.

Far off in the azure skies,
Is the city built for thee;
Shortly with thy longing eyes,
Thou shalt all its glory see.

Wipe from off thy cheek the tear;
Bid them thence no longer flow;
Lo the morning light appears—
Closing are thy toils below.

Faithful till thy work be done;
Faithful till the strife be o'er;
Then the victory and crown,
Shall be thine for evermore.

Selections.

Pre-millennial Advent.

BY CHARLES BEECHER.

THE MILLENNIUM A NEW DISPENSATION.

Accepting Rome's own issue, we pronounce her to be the most perfect embodiment of Satan yet known. Let us, however, glance at the symbolic portrait. She is not yet in the climax of development. On the contrary, an eighth form is to rise, which shall be a repetition of one of seven. A wild beast is God's symbol of a Satanic organic life. The organic shapes under which the world has been enslaved are two fold—Brute, viz: Civil Organic Life: Human, viz: Ecclesiastical Organic Life. Seven civil dynasties have measured the six thousand years of time; all, however, combining in symbol to form one Organic Life, with seven heads—since one and the same Satanic energy has inspired them all.—These are 1. Ante-Diluvian; 2. Egypt; 3. Assyria; 4. Persia; 5. Macedonia; 6. Rome; 7.—Decimal Roman Empire or Modern Europe; 8. The approaching final form; which will be of the seven, even as it was in the days of Noah.—

When these seven heads are united in one wild beast, and the eighth appears, we see symbolized the presence of a civil power, in which shall centre all the tyranny of ages past. Upon this rides the human Organic Life—the Ecclesiastical power—and that in its third stage. The Ecclesiastical power of Paganism coincided with the civil until the sixth head, viz: of Rome. That Ecclesiastical power then appeared under a new and separate form in the Papacy, but was still Paganism, still Rome, still the sixth. In this form it now rides upon the Beast. Another form, will yet be assumed—that of the Son of Perdition; which will yet be Paganism, and Rome, and the SIXTH. Hence, when he arrives, he will be 666.

Hence, the Civil and Ecclesiastical Despotisms of the world; while they centre in the Papacy, have not yet reached their final form wherein Christ means to find them. That form will be of brief duration. "When He cometh, he must continue for a short space." It is toward that final, but brief manifestation of himself in a form which shall head up and characterise all preceding forms of sin, that Christ is now urging Satan and his unregenerating hosts. Antediluvian masses are ripening in violence, and Sodom with masses dissolving in putrefying preparation. Out of the heated fermentation of universal decay, unsightly progenies shall ere long spring.—Meanwhile, let us behold the attitude of the harlot, riding upon the Beast. She is impiously striding forward to that position she must occupy wherever the Crucified descends upon the scene; "For she saith (at that time) I sit a queen and am no widow and shall see no sorrow." Rome is arrogantly aiming to sit a queen. And in this the ten kings of Europe (forming one Civil Organic Life of Despotism) are her submissive beast, ridden at will. The Greek and Armenian Churches deny, indeed, the Papal supremacy; but corrupted as they are, will doubtless coalesce under the coming Eighth. Hence they reckon, compared with Protestants, 217,000,000 against 42,000,000. Under Jesuit auspice, she is making progress all over the world. In Holland, France, Denmark, Switzerland, England, Ireland, Scotland, Canada, India, Ceylon, N. S. Wales, Africa, China, and the islands of the Southern sea, she is vigorously pushing her silent way. To be sure she says little, has few anniversaries, but she may do more the less for that.

The London press is favorable to the Jesuits; Oxford has set a tide flowing to Rome which threatens the foundations of the Establishment.—Jesuits, like locusts, swarm; mass-houses, like plague-spots, start into existence, and the host is carried, in pomp, through the streets of London.

Between 1792 and 1839, the number of Roman Catholic chapels, in Great Britain, increased from 30 to 510. And as to the European aspects of Papal affairs, let it be summed up by the words of Macauley:—

"We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to Protestantism, and unfavorable to Catholicism.—We wish we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that during the last two hundred and fifty years, the human mind has been, to the highest degree, active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable in-

ventions tending to promote the convenience of life—that medicine, surgery, chemistry, engineering, have been very greatly improved—that government, police, and law have been improved, though not quite to the same extent. Yet we see that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has been in favor of the church of Rome. We cannot therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress which knowledge has made since the days of Queen Elizabeth.

"During the eighteenth century, the influence of the Church of Rome was constantly on the decline. Unbelief made extensive conquests in all the Catholic countries of Europe, and in some countries obtained a complete ascendancy. The Papacy was at length brought so low as to be an object of derision to infidels, and of pity rather than of hatred to Protestants. During the nineteenth century, this fallen Church has been gradually rising from her depressed state, and re-conquering her old dominion. No person who calmly reflects on what, within the last few years has passed in Spain, in Italy, in South America, in Ireland, in the Netherlands, even in France, can doubt that her power over the hearts and minds of men is now greater than it was when the "Encyclopædia;" and the "Philosophical Dictionary" appeared. It is surely remarkable, that neither the moral revolution of the eighteenth century, nor the moral counter-revolution, of the nineteenth, should, in any perceptible degree, have added to the domain of Protestantism. During the former period, whatever was lost to Catholicism was lost also to Christianity; during the latter, whatever was regained by Christianity in Catholic countries, was regained also by Catholicism."

"We think it a most remarkable fact, that no Christian nation, which did not adopt the principles of the Reformation before the end of the sixteenth century, should ever have adopted them.—Catholic communities have, since that time, become infidel and became Catholic again; but none has become Protestant."

But what is the relation this system sustains to us? I regret my inability to furnish any complete scheme of statistical accuracy, embracing the different features of their policy. Operations so subtle and stealthy are not easily reduced to tabular form. Eight years ago they numbered 1 Archbishop, 12 Bishops, 341 Priests, 401 Churches, 3000 mass-houses, 10 Colleges, 9 Seminaries for young men, 31 Novitiates for Jesuits, Monasteries and Convents, 30 Seminaries for young ladies, 29 schools of the Sisters of Charity and 7 Newspapers. But at their subsequent rate of advancement these numbers are probably obsolete. We know at least that in no quarter of the globe are they digging deeper, nor laying their foundations broader.

But why are they doing this? What are their plans, feelings and hopes? As to what Christ's plans are, scripture sufficiently shows. He is sending upon them strong delusion, that they should believe a lie, that that Anomaly may be revealed whom the Lord shall destroy by the Epiphany of his Parousia. 2 Thess. ii. 9-12.

But what Lie is it which Satan deludes them

to believe? Let Mr. Brownson instruct us:

"The Church may be assailed—will be assailed. But we know that it is founded upon a rock and the gates of Hell shall not prevail against it. Our countrymen may grieve that it is so but it is useless to kick against the decrees of Almighty God. It is now firmly established in this country, and persecution will but cause it to thrive.—They have had an open field and fair play for Protestantism. Here Protestantism has reigned without a rival, and proved what she could do, and that her best is evil. A new day is drawing on this chosen land. Ours shall yet become consecrated ground. Our hills and valleys shall yet echo to the convent bell. No matter who writes, who declaims, who intrigues, who is alarmed, or what leagues are formed, this is to be a Catholic country, and from Maine to Georgia, and from the Broad Atlantic to the Broader Pacific, the clean sacrifice is to be offered daily for the quick and dead."

Here we see the true design of Satan in regard to our country, a design, which he is, in fact, accomplishing, (permitted by the overruling wisdom of Christ), with unexampled celerity.

Christ's Reign a Thousand Years.

BY JOHN LILLIE.

PUBLISHED IN ENGLAND A. D. 1660.

Qu. 3. What is this life and reign of the saints with Christ a thousand years?

Ans. The text saith, ver. 6, "they lived and reigned with Christ a thousand years;" "and they shall reign with him a thousand years."—This life of the souls of them that were beheaded seems to be no other than the life of the body, which they did lay down in the death of the body; and which now in the resurrection they receive again, no more to die the death of the body.—Certainly this life cannot be meant of life spiritual, in opposition to death spiritual, or death in sin; because it is the life of those that were beheaded, to whom it is not granted after death to rise from sin. Besides, "lived" here is all one with the resurrection here spoken of, ver. 6.—They lived, that is, they rose again to life; which that it is meant of a corporal, and not of a spiritual resurrection, there are in the text arguments for the one and against the other. And first, these arguments in the text offer themselves for it, viz:

1. Because John speaks of the souls of them that were beheaded, that is, of those that were slain, or dead in body. And he saith, "they lived," that is, they lived again; but the dead in body live not again but by a resurrection from the death of the body. The argument may be thus framed:—

The resurrection of the dead in body is the resurrection of the body, Matt. xxii. 31: Mark xii. 26: Acts xxiii. 6: Acts xxiv. 21: 1 Cor. xv. 12.

But the first resurrection is the resurrection of the dead in body, for it is the resurrection of those that were beheaded. Therefore, it is of the body.

2. The text speaks of such a resurrection wherein men live a thousand years after they be raised; which cannot agree to any other life or resurrection but the life and resurrection of the body. Therefore, this resurrection is a bodily resurrection.

3. Such a resurrection is meant, as happeneth to the rest of the dead after the thousand years are ended, who lived not again till the thousand years were finished; ver. 5, which shall be of the body. Therefore, this resurrection is of the body also.

4. The men that were beheaded must live so during the thousand years as the rest of the dead lived not all that while; but the rest of the dead lived all that while in soul separated from the

body; therefore, the men that were beheaded must live all that while in soul joined to the body.

5. The men that were beheaded must so live at the first resurrection as the rest of the dead shall at the second resurrection: but the rest of the dead shall live in body and soul too at the second resurrection; therefore, the men that were beheaded shall live in body and soul too at the first resurrection. But they cannot be said to live in their bodies unless they be raised from their graves, therefore the first resurrection is of the body from the grave. But thus we see that the text itself affords us arguments to prove that this resurrection is a corporal or bodily resurrection. It will also, secondly, afford and yield arguments to prove that it is not a spiritual resurrection; as,

1. John was not called upon from heaven to behold that which he and every Christian knew before, or to have tautologies told him: for if by resurrection should be meant regeneration (as some would have it), he knew, and so did every Christian before, that such were blessed. And according to that interpretation the words sound no more but this,—Blessed and holy is he that hath part in holiness; which were but a harsh tautology.

2. This spiritual resurrection did begin in Adam after his fall, and hath continued ever since, and shall to the world's end. But the first resurrection here spoken of did not begin in Adam, but is to begin after the Armageddon battle (which will be the last and fatal blow whereby the beast and false prophet shall be forever cashiered out of the world), and last a thousand years, and no longer. Therefore, this resurrection is not regeneration.

3. He that hath part in the first resurrection shall live and reign with Christ a thousand years; but no regenerate man did ever live so long in a state of regeneration. Therefore, regeneration cannot be meant by this resurrection.

4. No man is regenerate after death; but the men that were beheaded did live and reign with Christ a thousand years after they were beheaded. Therefore, this life and reign cannot be meant of regeneration.

5. The men that were beheaded, &c. are not any of them excluded from reigning with Christ a thousand years; but if the first resurrection be meant of regeneration, then, begin the account when you will, and many shall be excluded. To instance, suppose we begin at the death of Stephen (Acts vii), who was the first that was slain for the witness of Jesus and the word of God; the thousand years were then ended about six hundred years ago, and all that were beheaded since are excluded from reigning with Christ a thousand years. Or suppose we begin with Constantine, as many desire, the thousand years were then ended about three hundred years ago; and so they that were beheaded before the days of Constantine are excluded from the thousand years, and they that have been beheaded since, in the last three hundred years, are excluded also.—Therefore,

6. He that hath a part in the first resurrection hath a share in the thousand years, whether he were beheaded or not, as appears, ver. 6, before mentioned; but they that were regenerate before the death of Christ had a part in the first resurrection (if we understand it of regeneration), and yet they had no part in the thousand years, because they were dead before.—And they that have been regenerated since the thousand years are supposed to be ended, had also a part in the first resurrection, i. e. in regeneration, yet they had no share in the thousand years, because they are supposed to be ended before they were regenerate. Therefore,

7. If the first resurrection be meant of a spiritual resurrection, then when it is said that the rest

of the dead lived not again till the thousand years were ended, that must be meant of a spiritual resurrection too; for the words, "they lived not again," ver. 5, are opposed to the words, "they lived," ver. 4, and so consequently to the first resurrection, as is proved before. But this latter clause is not meant of a spiritual resurrection; for then the rest of the dead should be regenerate when the thousand years are ended, and then none should be forever damned; which most exactly contradicts the text. Rev. xx. 15: "Who-soever was not found written in the book of life was cast into the lake of fire." Therefore, no spiritual, but a corporal resurrection is meant.—If by the word *until*, we understand *never*, as some would have it, this is contrary to the Scripture too; for when it is said, ver. 3, "Satan shall deceive the nations no more until the thousand years be fulfilled," the meaning is, he should not deceive them while the thousand years continued, but should have liberty to deceive them afterwards. So when it is said, "the rest of the dead lived not again until the thousand years were finished," the meaning must of necessity be, they lived not again while the thousand years continued, but are to live again when the thousand years are ended; but then they are not to live again by a spiritual resurrection; therefore that is not the meaning of the words; but the meaning is, they shall live again in a bodily resurrection. But if this latter clause be meant of a bodily resurrection, then the former clause, where it is said, "The souls of them that were beheaded lived and reigned with Christ a thousand years," is meant of a bodily resurrection; which was to be shown. But thus I have done with the first misunderstanding of this text, to understand it of regeneration, which I confess I see not, for these and other reasons, how it can be. Neither yet can it be meant of a life of glory in heaven, as some others would have it; for John was not called to heaven to see things to be done there, but to see things there to be done on earth. Rev. iv. 1: "A door was opened in heaven," and he called to come up. For what end? to see things that must be hereafter. Where? in heaven? No; but on earth, see Rev. vi. 1, 2-3. And all done on earth. Those things that were represented to John in heaven shall be done on earth: as the vision of the woman, and the great red dragon, represented to him in heaven, but fulfilled on the earth. There is not one instance can be given of any thing in the Revelations that is to be fulfilled in heaven, except the text do express it so to be, which it doth not here; for the Apocalypse is a revelation of things to be fulfilled on earth. Besides it cannot be meant of a life in heaven; because many of those who were killed have lived this life before these thousand years, and the life in heaven is not a life to end when these thousand years are ended. Nor can that life be called a living again, or a resurrection; for that life and happiness of the saints is not the restoring a life lost, but the enjoyment and possession of a new life. It is therefore a corporal life, which is meant by the life from the dead, after the final destruction to the beast and false prophet in the day of Christ's second coming, which will be the time of the resurrection, first of the first, and secondly of the second.

The reign of these souls, that is, of the dead now living, as soon as they are united to their bodies, will be a reign upon earth, as plainly appears. Rev. v. 10: "And hast made us kings and priests unto God; and we shall reign on the earth." Either, then, this shall be on the earth, or else the four-and-twenty elders were mistaken in their doxology. Now what is there said in terms, is here in this 20th chapter said to be fulfilled, ver. 4-6: "They lived and reigned with Christ a thousand years; . . . and they shall

(To be Continued.)

[For the Harbinger.]

We are fallen into an age of vain philosophy (as the Apostle calls it) and so desperately overrun with drolls and sceptics, that there is hardly .

any thing so certain and so sacred, that is not exposed to question or contempt.

Cicero hath observed, that no kind of men are more afraid of God, than such as pretend not to believe his being.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, TUESDAY, JULY 20, 1847.

Great Apostasy.

NUMBER X.

This number must close our remarks for the present, on the great apostasy of the church. We have named certain fundamental points in the doctrine and practice of the Bible, from which the sects generally have departed. That the whole matter may be readily grasped by the reader, we will now give a condensed summary of the points specified, with such closing remarks as the nature of the subject seems to demand. The sects have apostatized—

1. *From the true doctrine of the being of God.*—They hold that he is without "body, parts or passions," while the Bible clearly reveals him to be a person, to whom is ascribed love, delight, pity, and all the holy passions in their infinite perfection.

2. *The unity of God.*—They hold that he exists in a trinity of persons or substances, while the Bible incontrovertibly reveals him to be one indivisible being.

3. *The locality of God.*—The sects hold that he has no definite locality, while the Bible abundantly proves that he is located in heaven, from whence we look for the Savior, who is now at the right hand of God.

4. *The attributes of God.*—The sects hold that wrath, vengeance, or vindictiveness was the principle in him which called for the death of his Son, while the Bible plainly tells us that it was his "great love"—or that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have eternal life."

5. *The character of Christ.*—The so-called orthodox sects hold that Christ is the "very and eternal God;" but no truth is more clearly and abundantly taught in the Bible than that he is the *Son of God*.

6. *The nature of Christ.*—With few exceptions the sects hold that Christ possesses "two whole and distinct natures, human and divine." Whereas, the Bible teaches no such doctrine, but that the nature of Christ is *one, holy and divine*.

7. *The death of Christ.*—The majority of the sects hold that Christ died "to reconcile the Father unto man;" but the Bible says he died to reconcile man unto God.

8. *The atonement.*—With few exceptions the sects view the atonement in the light of a purchase, or paying an equivalent, satisfying justice, appeasing the wrath of God, &c.; whereas, the Bible tells us, that "by grace are ye saved;" by the *grace*, love and mercy, and not by the wrath of God.

9. *The pre-millennial advent of Christ.*—The sects generally hold that Christ will come spiritually only, before the millennium; but the Bible clearly teaches that he will literally or personally come before the ushering in of that day.

10. *The objects of the second advent.*—The sects generally believe that if Christ ever shall come, he will remove the saints far away from this earth and then forever annihilate it; but the Bible teaches that when he comes he will raise the dead saints, change them and the living ones to immortality,—destroy all the ungodly, cleanse and make new the earth, and set up his kingdom on it, which shall stand forever.

11. *Time of the advent.*—The sects hold that nothing can be known on this subject; but the Savior has said, speaking of the signs, "When ye see all these things, then know that he is nigh, even at the doors."

12. *Character of the Holy Spirit.*—The sects generally hold that the Spirit is "the very and eternal God;" whereas the Bible tells us that it is the Spirit of God.

13. *Personality of the Spirit.*—The sects with few exceptions believe in the personality of the Spirit; but the Bible nowhere calls it a person, but compares it to war, or oil, with which Christ was filled and anointed and which God gives to all his children.

14. *Work of the Spirit.*—The sects hold that the work of the Spirit is to enlighten the world without the direct aid of the written Word; but the Bible tells us that "faith comes by hearing, and hearing by the word of God."

15. *The Bible.*—The sects without an exception, say, if not in word by their practice, that the Bible is not a perfect rule of faith and practice; but the Bible declares that it was "given by the inspiration of God—that the will of God may be perfect, thoroughly furnished to all good works;" and that the "law of liberty is perfect."

16. *The Church.*—The sects, "Adventists" not excepted, call the church after the names of men, and abstract gospel and philosophical principles; whereas the Bible calls it "THE CHURCH OF GOD," and says there is a jealous God and will not give his glory to another.

17. *Foundation of the Church.*—The sects have organized their par churches on creeds, platforms or foundations of human invention; but the Bible says, "other foundation can no man lay than is already laid, which is Christ."

18. *The doctrine of the church* are numerous, conflicting, and highly pernicious in their dividing influence over the scattered flock of Christ; whereas the doctrine of the Bible is *one, pure, sound*, and calculated to unite a who receive it in the bonds of peace, and is able to make them wise and save them in the day of the Lord Jesus."

19. *Laws of the Church.*—The sects, though they profess to be guided by the law of Christ, have, nevertheless, made laws of their own liking, for the government of their respective parties: they say that the law of Christ is perfect; but the Bible declares that "the law of the Lord is perfect"—is a "perfect law of liberty."

20. *Union of the Church.*—The sects say by precept and example that a party church or sectarian distinction is right; but the word of inspiration says that "there is no thus divide are carnal and walk as men."

21. *Spirit of the Church.*—The sects are evidently influenced in their party organization, by an unfriendly, unkind, proscriptive and selfish spirit towards each other. The spirit of *war*, of *envy*, of the *world*, of *pleasure* and *pride*, are also tolerated among them; whereas the Bible says, "if any man have not the spirit of Christ he is none of his."

22. *Organization of the Church.*—The practice of the sects in organizing churches in the manner they do, is contrary to the precepts and examples of the New Testament—consequently is wrong.

23. *The practice of the church.*—The many sects receive, deal with, and expel members contrary to the practice of the apostolical church; also, the numerous moral, benevolent, human appendages and tract societies, with all their machinery, are the fearful opposers of the truth and the simplicity of the Church.

24. *Places of worship.*—The pride, extravagance

and vain show of the sects in their places of worship are a wide departure from the Christian economy and humility of him who was born in a manger.

25. *Worship of the Church.*—The worship of the sects is cold, formal, mechanical, and in many cases performed with pomp and outward show, and by the sinful and vain—while the worship of the true church was "in spirit and in truth."

26. *Associations of the Church.*—The very existence of the sects seems to depend upon their association of churches, ecclesiastical conferences, synods, assemblies, &c.; whereas such combinations were unknown in the early days of the church, as every historian well knows.

27. *Character of man.*—The sects hold that man has an immortal soul, or that the real, intellectual man is immortal and never ceases to be a conscious being; but the Bible says that man is "mortal"—the day that he dies "his thoughts perish"—that "the dead know not anything"—and that the sinner shall be "destroyed," and "be as though he had not been."

28. *The resurrection.*—Though the sects nominally hold to a resurrection, nevertheless their opinions (it can't be called *faith*), are unintelligible and confused, and recently unbelief in the resurrection altogether is fearfully gaining ground among them; whereas the Bible tells us, "If the dead rise not then they who have fallen asleep in Christ are perished."

29. *The reward of the Christian.*—The sects generally hold that the saints will be rewarded with eternal life and blessedness in a heaven some where, "over yonder sky"—"beyond the bounds of time and space;" but the Bible says they "shall reign on the earth"—the New Earth, in which righteousness will forever dwell.

30. *The reward of the wicked.*—The sects generally hold to the eternal torments of the wicked;—while the Bible says they shall be destroyed, consumed, burnt up, &c.

If in either of the foregoing specifications we have been mistaken, it will be our highest pleasure to be corrected, for it is not in our heart to do the least injustice to any person or people; but we feel very confident that all we have said of the sects in this case, is substantially true, and if so, then fearful indeed has been their apostasy from the truth of the gospel. Their moral corruption is deep, and they hold, at this very time, the position that the word of inspiration predicts the church would sustain in the last days, viz: "turned away from the truth unto fables."

With these deeply painful facts existing all around us, and with a knowledge of the fearful doom of all who are not the true children of God, we cannot hold our peace and be justified before him whom we serve and expect soon to meet. We have therefore, in the spirit of kindness, but plainly, endeavored to discharge our duty in this case, hoping that some at least among the sects may be led to see their apostasy and turn again unto the truth—that some who have never been brought under their pernicious power may be guarded against being caught in their deceptive snares—and those who are looking for the coming of the Lord may see in this apostasy the certain fulfillment of the word of prophecy concerning the church in the last days, and thereby have their faith strengthened in the near coming of Christ, that they may endure unto the end and be saved in that day when the Lord shall come and try every man's work.

Bro. P. Livingston and wife a few days since reached this city on their return from their successful mission to the West Indies. They bring a good report of the success that has attended the faithful labors of Bro. Mansfield in proclaiming the glad ti-

dings of the kingdom at hand, to the inhabitants of the Island of Antigua. Bro. Livingston regrets that for the want of means and a suitable person to supply the place of Bro. Mansfield they could not visit other Islands.

Bro. and Sister Livingston have sacrificed freely and bountifully in sustaining this mission: we hope others as far as duty may require it will imitate their worthy example. They return to their earthly home at Oberlin, O., with the approbation of God upon their doings, and the blessed assurance if they are not weary in well doing, they soon will reap the reward of eternal life in the kingdom of God.

What is Duty?

In answering this question last week, we showed that it is our imperative duty to search the Scriptures with prayerful and persevering diligence. Reader, have you discharged this duty the past week? If so, and if you continue thus to study them, you have learned and will yet learn that according to the order of that Book and of sound philosophy, the next duty for you to perform is, to *Believe* with all your heart what the Bible reveals. Faith comes by reading, or hearing the Word preached, and without faith it is impossible to please God. You have heard and read the plain and precious promises, and equally plain, fearful threatenings of the Bible—you have also been made acquainted with its just requirements, and the point for you to decide now is, whether you believe these requirements, threatenings and promises. If not, condemnation is upon you—for you cannot be justified or please God without faith.

We call not upon you to believe the dreams, impulses and supposed visions of these fanatical times—but to believe the Bible, the whole Bible and nothing but the Bible, in matters pertaining to your religious faith and conduct. There is danger of your becoming sceptical on the most precious portions of the Bible. You live at a time when its spirit is very generally rejected, its precepts are violated, and its exceeding great and precious promises are treated with neglect, unbelief, scorn and contempt. These pernicious influences are very deceptive and liable to ensnare you; and we fear their impious and deadly fangs have poisoned the once pure and strong faith of many, so that they read their Bibles with less confidence than they once did. Once they believed without a doubt all that it teaches and promises, and joy was their constant and happy portion; but now they have their doubts about the meaning of its plain requirements and of the fulfillment of its positive promises, and darkness, leanness and condemnation are their unhappy portion.

Remember that immutable facts prove the authenticity of the Bible beyond the possibility of a mistake: heaven and earth shall pass away, but not one jot or tittle of the Bible will fail—all will be most strictly fulfilled. We need not specify the particular promises which you should now especially believe, for you know them, and have once rejoiced in view of their near and glorious fulfillment: they are the promises which relate to the appearing of Christ and his kingdom. Do you believe them now as you once did? or has disappointment in the time of their fulfillment caused you to doubt them? If the latter is your unhappy condition, we exhort you to fear lest you fall through unbelief when you are so near the Canaan of eternal rest. "Hold fast the profession of your faith without wavering" a few days longer, and you will most surely receive the "end of your faith, even the salvation of your souls."

Let all beware of the damning sin of unbelief. When you are tempted on this point, call to mind the solemn facts that destruction came upon the Antichristian World on account of unbelief—that the Cities of the Plain suffered the vengeance of eternal

fire in their unbelief—that through unbelief the Egyptian hosts were destroyed in the Red Sea—that for the same cause vast numbers of the Israelites fell in the wilderness—that in unbelief the Jews crucified the Savior—that for the same destruction came upon them to the uttermost—that unbelief is "the sin of the world," and "the sin which doth so easily beset" the Christian—and finally that all unbelievers will have their part in the Lake of fire and brimstone which is the second death.

No people were ever more liable to fall through unbelief than the people of this age. Many we fear have already fallen, and others are halting and doubting—and truly it is a time when if the Son of man should come he would find but little genuine faith on the earth. No other faith will save but that which justifies us and pleases God. May it be ours constantly.

"A Radical Lie."

The following pertinent remarks we cut from the article published in our last week's paper, from the pen of Charles Beecher. They will bear reading again. "Natural daughter of that Holy Mother," and "this radical lie" of a kingdom before the resurrection, are very plain words, but nevertheless just; and we do hope that the Protestant sects, who are worthy of a good share of this withering rebuke, will greatly profit by it. Mr. Beecher says:

"Aaron and his family, robed in white, the Levitical priesthood prefigured a risen Christ and his risen family, the order of Melchisedec. Kings and priests unto God." When that typical pageant was removed, in order that Christ might take out an election from among the Gentiles, while that election was going on, Satan came in and anticipated the kingdom. And on this radical lie, of a kingdom before the resurrection, he based the enormous fraud of the Papacy, as also the minor frauds of every existing form of hierarchy, natural daughter of that Holy Mother. That time of Jeriadocens, which Christ and his saints will be, the Pope and his corporation have pretended to be. What, with infinite purity and holy beneficence, Christ and his joint-heirs will effect, the Papal Hierarchy have, with infinite blasphemy, pretended to do, while doing the exact reverse."

Policy of the Little Horn.

According to the understanding we have of the word of prophecy, the little horn or Catholic power, was, in its last stage, to carry on its anti-Christian work by "policy and craft." The following extract of a recent "Letter of missionary John Nep. Newman to his princely grace, the most worthy prince archbishop of Vienna, president of the Leopold Society," will show that "the man of sin" is carrying his deep laid plans into effect by this anti-Christian policy. Fears are entertained that the German Catholics especially will be drawn away from the faith by the influence of the "many secret societies which have been formed among infidels and errorists: as Free-Masons, Odd Fellows, Red-men, &c., and the object of this letter is to interdict all intercourse with such societies as well as with the religious communities of our country. The Jesuits well know the power of secret associations, and therefore dread their influence unless under their own wicked control. The following extract will show the character of the letter and nature of the case:

"The Catholics, particularly the Catholic Germans in America, are in danger of losing their faith, by allowing themselves to become more and more amalgamated with Protestants, without being instructed fundamentally in our holy religion. The old heresies of Calvinists, Presbyterians, Episcopalians, &c., lost sight of by apostacies to infidelity and to the new heresies of Methodists, Baptists, and a host of others, which spring up every year, but usually die with their founders."

The danger to the Catholics of falling in-

to heresy has diminished, particularly of late years. So soon however as the wicked enemy succeeds in undermining the faith of the parents, the children and grand-children become invariably victims to one or another sect.

To counteract these evils and a hundred others, the Catholic German missionary has need of all zeal, steadfastness, and skill. To dissuade the Catholic Germans from secret societies, from intimate connection with infidels and errorists, from reading Protestant books, &c., to infuse into them a greater horror of these things, the following have been found the most effectual means, viz: the regular and decent maintenance of God's worship, fundamental and popular instruction in religion, the institution of brotherhoods, the dissemination of good books, but particularly the frequent partaking of the holy sacrament, constant prayer; and the benevolent contributions of members of the Leopold Society have no small share in the growing faith and fear of God of our German churches, the care of which is committed to the Bishops of the United States.

Questions and Answers.

The following questions from Bro. Roney we designed in their regular turn, with other questions, to have answered, but now the time has come for them to be noticed, for certain reasons not necessary to name we chose to leave them for some other writer to answer. We hope they will receive that attention their merits demand.

"THE FOUR WINDS."

Much has been said and written upon this interesting portion of prophecy; but the way it is generally explained by my brethren, there seems to be difficulties arising from which I cannot easily extricate myself, and still adopt the present views of many on this subject. I will suggest a few of them, hoping that some brother that likes to confer a favor upon an unworthy companion in tribulation, will do so, by giving a short exposition of this prophecy, and noticing some objections I have to the present exposition, viz: That the four angels are *now* holding, or about letting go their hold; that the servants of God are *now* being sealed by the grace or spirit of God on the heart. I do not write this for the sake of controversy, but to arrive at the truth.

The first objection I have is, John saw 144,000 of the servants of God sealed in their foreheads, while the angels were holding the four winds. Now if this sealing is done by the work of grace on the heart, then they are *twice* sealed in this way; for we are taught by some that the "twelve tribes" out of which they are "sealed," are the "twelve tribes" of *Spiritual Israel*; and if they are, who does not know that they must have a work of grace on the heart *before* they could belong to *Spiritual Israel*? Again: they were "*servants*" *before* they were "sealed;" consequently they must have had the work of grace *previous* to this "sealing." Are not the 144,000 here mentioned the same that are spoken of in Rev. xiv? Are they not sealed out of the "twelve tribes" of *literal Israel*? Is not the seal the "Father's name written in their foreheads?" (Rev. xiv. 1.) Is it written there *before* they overcome? (Rev. xiv. 12.) Do they overcome *before* the resurrection? (1 Cor. xv.) Are they not called the "*first fruits* unto God and the Lamb?" (Rev. xiv. 4.) If they are, how can they belong to the harvest? Are they not those "many bodies of the saints that slept"—that "arose after his resurrection?" (Matt. xxvii. 52.) If they are, was not this prophecy fulfilled many centuries in the past? Will brethren look at this and speak out? S. J. RONEY.

Bro. E. Bellows, North Scituate, R. I., June 8th, writes:—"I should like to have you give your views on the apostolic plan of organization; not for strife or opinion's sake, but for the truth's sake. I think some articles from your pen, giving the Scripture view of the subject, would do good, as there has never been much written on this point."

A few remarks are all we can make on this subject now; at another time we may say more. We have no authority in the New Testament, from either precept or example, for organizing churches, conferences, associations, conventions, assemblies, &c., according to the spirit and letter of the thing,

as practiced by the sects of these last days. It is an easy thing for every one to obtain a correct understanding of this matter in a very short time. All they have got to do is to read carefully the Acts of the Apostles. In that highly interesting book all the information necessary to give the true light on this subject may be obtained. And the reason why so few see the truth is, it is so simple that it escapes their notice. They have been taught to look for some pompous parade of clerical dignitaries in acknowledging the brotherhood a church, after they had formally subscribed a covenant, or enrolled their names on a church record, had knelt at the altar, joined hands and given the hand of fellowship, &c. But the New Testament teaches that all that was done was, the truth was preached, and all who loved and obeyed it, were as a matter of course DRAWN TOGETHER by the love and power of truth into a holy church or congregation of God. As soon as their wants required it, different gifts, such as Elders, Deacons, &c., were chosen and ordained among them. This is all the church organization which the Bible justifies, hence all other combinations are anti-Scriptural, and should be abandoned by all.—Love and obey the truth.

Camp Meetings.

The notice for a camp-meeting near Utica, was not received in time for last week's paper. We do not give the notice now, because we think we have good reasons to believe that the ministers named in the notice will be unable to attend, and a failure in such a meeting would be unfavorable indeed to the cause; and besides there are but a few scattered brethren in that entire region—not enough, we fear, to sustain a camp-meeting. Labor and money by friends in the place where such a meeting is held must be freely and bountifully bestowed.

In getting up a camp-meeting, it should be decided about how many tents are needed and whether they can be furnished (and we never should start a camp-meeting without being assured of raising a respectable number of tents.) We should also have suitable ministers engaged to attend, and provision should be made to meet their expenses and other necessary expenses of the meeting.

Where an arrangement something like this cannot be entered into, instead of a camp-meeting, a grove-meeting had better be appointed. We shall be likely to accomplish greater good by more than meeting the expectations of community than by disappointing those expectations.

As this is the time when our brethren are thinking about conferences, grove and camp-meetings, we thought a word of advice from one who has had long experience in these things, would be in place.

If our brethren who sent the notice still desire it published, their wishes shall be complied with, if they will inform us.

Mr. Beecher's Article.

Which we give in this number, as a whole, is full of interest. His theory on the rise of the eighth Beast appears, at sight, plausible; yet the careful reader will see that it lacks proof. The overwhelming proof he has presented of the present triumph of the Catholics, clearly shows that they now occupy that very position that Rev. xviii. 7 predicted they would just before their final destruction, or the fulfillment of verse 8; consequently, the next thing in order in the fulfilment of prophecy, is not the rise of another beast but the destruction of mystery Babylon at the coming of Christ. Nothing is more true than his declaration that "during these two hundred and fifty years, Protestantism has made no conquest worth speaking of." And we will add, if we understand certain prophecies, the day of its limited con-

quests is gone, and the subtle foe, the giant man of sin, is carrying his victories into the very heart of life of Protestantism, and will thus triumph until the Ancient of Days shall destroy him.

Correspondence.

FROM BRO. R. V. LYON.

BRO. MARSH:—I find that I am still in this land of death, yet a pilgrim and bound for the port of bliss and glory. And I feel just like adopting the language of the Poet—

"Farewell, dreary earth, by sin so blighted,
In immortal beauty soon you'll be arrayed!
He who has formed thee will soon restore thee,
And then thy dread curse shall never more be;
I'm a pilgrim, and I'm a stranger
Till thy rest shall end the weary pilgrim's night.

O how glorious the prospect! How bright the vision! How blessed to reflect on that moment when the fifth kingdom that Daniel saw in vision shall be established under the whole heaven!

Its beautiful city is full in my view,
Its glories beam into my soul—
Its odors are wafted to me;
Its sounds strike upon mine ear;
Its spirit breathes into my heart.

No wonder that Daniel after having had a view of the kingdom was so anxious to know something about the time when it should be set up. And it is astonishing to me that those who profess to be Christians, and even adventists, seem to have so little of that spirit of inquiry that Daniel had, when it is clear that we have been standing 1364 years in the divided state of the Roman Empire—nearly 1335 years since the little Horn, in the 7th chapter of Daniel, sprang up—about 1813, since the blessed Jesus died on the cross—the sun and moon have been darkened—the stars have fallen—the powers of heaven shaken, and upon the earth distress of nations with perplexity—(look at Europe); the sea and the wave roaring—men's hearts failing them for fear, and for looking after those things which are coming on the earth. (Go into the halls of legislation, or visit the great ecclesiastical bodies and you will see this literally fulfilled.) It is clear that we have got the last sign that God predicted should take place previous to the coming of Christ. It is clear that all the prophetic periods point to this present year as the time "when salvation" shall be "completed," "and tribulation ended," and the saints of God receive "the spotless robe prepared"—

"For the Bride to be adorned,
In the jasper wall be crowned,
Saying, 'Worthy is the Lamb,
In the New Jerusalem!'"

Children, do we realize the solemn moment in which we live? A few days or months, and we shall behold him coming in his own glory and in the glory of the Father and in the glory of all the holy angels, with the sound of a trumpet and the voice of the archangel! What a moment will that be to those who are not ready! The arm that is now raised in rebellion will then be palsied—the face turn pale!—terror will take hold on such! and for shelter they will seek, by calling on rocks and mountains to fall on them! but rocks and mountains will flee away, and naked before the throne of the Eternal they must stand! Hear them now exclaiming—

"Yonder stand my godly neighbors,
Who were once despised by me;
They are clad in dazzling splendor,
Waiting my sad fate to see—
Farewell, neighbors;
Dismal gulf! I'm bound for thee!"
"Now, despisers, look and wonder,
Saints and sinners here must part;
Louder than a peal of thunder,
Hear the dreadful sound, 'Depart!'"
Lost forever!

How it quails the sinner's heart!

Children, have we the assurance that we shall be "clad in dazzling splendor?" Your brother and companion in tribulation, "looking for and hasting unto the coming of the day of God,"
B. V. LYON.
Hampton, Ct. J. 26, 1847.

FROM SISTER TEMPERANCE ROBBINS.

DEAR BRO. MARSH—There is a little company in this vicinity who are steadfastly looking for that blessed hope and the glorious appearing of the Savior, expecting to receive a crown at that lay with Paul and all such as love the appearing of the Lord. Although we have had trials of various kinds, the Lord has been our supporter and his word our directory, and we mean by his grace to hold fast the beginning of our confidence steadfast unto the end, which we believe to be at the door.

We meet on the Sabbath and on Friday evenings for prayer, and to comfort each other with the blessed words of Jesus, That the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and he dead in Christ will rise first. We believe that that same Jesus whom the disciples saw go up, will come again, in like manner as he was seen to go away. The signs which were immediately to precede his coming have already been seen, and we may look for the sign of the Son of man any day, hour or moment. When it shall be seen, then the tribes of the earth will mourn; for the day of grace will then be over. May the Lord enable us to keep ourselves in the love of God, that we may be accounted worthy to escape those things which are coming on the earth, and to stand, "having our loins girded about and our lights burning," and be consistently waiting for the Lord.

We have had preaching but one day since our beloved brother Griggs left, some time in February last. We hoped the Lord would have permitted him to return to us before this. We hope Bro. Chapman will not forget us when he comes this way. We have not forgotten the encouragement he gave us in a letter, that the Lord willing, he would visit us again this spring. We fondly hoped when Bro. Pinney left us that it might be the will of our heavenly Father to let him come and settle with us; but the Lord's ways are not our ways—but his ways are right.

May the Lord enable us to sustain the cause of truth and liberty of conscience, although we have no one to go before us but the Great Shepherd of the flock. He is the good Shepherd and caretaker for the sheep. He will not flee when the wolf cometh—when trials come he will not forsake us—he is a friend that sticketh closer than a brother—he laid down his life for the sheep.

The good work of the Lord is going on a few miles south of this place where Bro. Wendall labored a few weeks since. Saints have been quickened and sinners converted. Some are waiting for an opportunity to follow their Savior into the liquid grave in obedience to his command—"Believe and be baptized."

May the Lord carry on his work and cut it short in righteousness, and come quickly and save his children for his own name's sake.

Copenhagen, N. Y.

T. ROBBINS.

WESTMINSTER, MASS. July 5, 1847.

BRO. MARSH:—The saints can all be one in love, if there is not a perfect unity of faith in every point of doctrine. The Lord will bring again Zion, and then the watchmen will see eye to eye. O Lord hasten the time; let thy kingdom come. When we see the suffering, misery and death, the famine, pestilence, and the wickedness of men; how can we forbear to cry out, How long, O Lord! how long? Blessed is he that waiteth and cometh to the 1335 days.

I am sure that at the end of the days deliverance will come; death will be swallowed up in victory. The saints that have kept the word of his patience will sing the song of triumph—O, Death, where is thy sting, O, Grave where is thy victory. May I with you, and all the saints, have a part to sing in that song of triumph, through

the merits of Jesus our great deliverer.

Thine in Gospel hope. J. D. MERRIAM.

COBURG, C. W., July 5th, 1847.

BRO. MARSH:—The friends of the coming Bridegroom here are strong in the faith of soon seeing the King in his beauty and the land that is not now very far off. Surely, brother, the times are ominous; nearly all admit that some great event is at hand, and I know of no good reason to doubt that it is the coming of the fifth and everlasting kingdom, and all that within me says "Thy kingdom come!" Yes, even so come Lord Jesus! I was never more settled in the faith than now. Yours waiting, J. A. SPAFFORD.

COLUMBUS, OHIO, June 28, 1847.

BRO. MARSH:—I have removed to this city, and have made it my location for the present. There are many different denominations here, but none are looking for the coming of the Son of Man,—at least none of them preach it. The most of them preach a temporal millennium before that great and notable day shall come; but with them I disagree.

I hear you say, how do you enjoy yourself without hearing the doctrine of the Advent? I answer, I have the Word, and that is my lamp, and the Lord gives me the Spirit of understanding, so that I can content myself with my lot, for the short time we may have to sojourn here. Say therefore to the children scattered abroad, that I am yet looking for the coming of the Son of Man, in that same way that the Galileans saw him go into heaven, and at that time, and not until that time, will His Kingdom be set up; neither do I expect to receive my crown, until that day that Paul expected to receive his.

With affectionate regard, I am your brother in the Lord. M. P. HOWLETT.

BALTIMORE, Md. July 8th, 1847.

DEAR BRO. MARSH:—The Church in Baltimore is still in a prosperous state; while men have turned away their ears from the truth, and are now giving heed to seducing Spirits and doctrines of Devils. We are earnestly contending for the faith once delivered to the saints. Our solemn convictions are that we are surrounded with unmistakable evidences in the moral, the physical, and political world, proclaiming in trumpet tones the speedy dissolution of all sublunary affairs; and in view of these evidences men's hearts are failing them for fear, and for looking after those things which are coming on the earth; but we are looking up and lifting up our heads, having the assurance that our redemption draweth near. Yours in hope.

R. R. WATKINS.

EAST WEARE, Mass. July 4, 1847.

BRO. MARSH:—I think the new title of your paper is preferable to the old one, and I hope the paper will prove itself worthy of its present title—"ADVENT HARBINGER"—and faithfully give notice of the immediate coming of our Lord Jesus Christ, and also point out the preparation necessary to meet Him in peace.

I send you a new subscriber, or at any rate he now commences anew,—though he may have been a subscriber in time past. I refer to Bro. B. P. Manning, who has been a lecturer on the Advent question, but for the last two years has been with those who have advocated that "the Lord has come already!" But within a short time past, he has seen his error in this thing, confessed it, and now advocates the immediate personal appearing of our Lord Jesus Christ.

O, that others might see their error, in departing from the Son of God and his word, and immediately return, before it is eternally too late!

T. M. PREBLE.

RISING SUN, Ia., June, 17th, 1847.

DEAR BRO. MARSH:—I am a stranger to you, I doubt not, and you are but little known to me except through the "Voice of Truth." When I first saw your paper I expected that long before this time I would have met you in the kingdom of God with Jesus—but we are yet here in the land of the enemy. I love the doctrine of the kingdom and I love the meek and humble followers of Jesus—I love all of them, and although they may not all see every thing in the same way, yet they may come to the unity of the spirit and bond of peace and

may comfort and encourage one another as the day approacheth. There are a few in this town who are still waiting the return of that "same Jesus" that went up from Mount Olivet. We had been readers of the "Day Star" from its first, and was much broken and bruised by its fall. We know no party division in adventism—we have had the same difference of views here as elsewhere, but that has not sundered us. We have no one here now to lecture—we have not had a lecture for nearly a year past. We had a band of about twenty, but are now scattered much; we meet however, a few of us, every Lord's day now and break bread; the Lord comfort us. Some have grown cold or lukewarm—worldly care shows itself to be a great enemy while we are laboring with our hands to provide things honest in the sight of all; we sometimes forget the direction to be careful for nothing.

Your brother in Jesus, JONATHAN HAMILTON.

The Traveller.

The Christians in Turkey.

REV. MR. LAURIE, late Missionary to Syria delivered a very interesting discourse at the First Presbyterian Church on Sunday evening, on the religious and social condition of the Christians in Turkey. He selected for the foundation of his remarks the 9th verse of the second Psalm.

"Thou shalt beat them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

After a brief exposition of the meaning of the text, the speaker applied its prophetic warning to those churches in Western Asia, which had apostatized from the true, and to illustrate the severity of their punishment, gave a brief, but thrilling account of their social condition at the present time. As an evidence of their wide departure from the true faith, he alluded to the fact that the Holy Scriptures are proscribed among them. They have copies; but their contents are locked up in tongues unknown to the people; and the Priests and Bishops manifest the greatest hostility to the circulation of the Scriptures in a language that the people can understand. He had seen a Bishop put an Arabic Testament in the fire. In Jerusalem he saw copies of the Bible torn in pieces; and in Mosul they were thrown into the Tigris, sold to the apothecaries for wrapping paper, or covered with oil and used instead of glass windows, the people preserving only the covers as the most valuable part of the book. In some places the missionaries dared not give any copies. The people partook of the spirit of these priests and manifested the utmost rage at any attempt to circulate the Scriptures amongst them. This the speaker considered sufficient evidence of their apostasy. He then proceeded to speak of their social condition.

All the subjects of the Sultan who are not Mohammedans, are known by a term that signifies a "flock pastured for its fleece"—a very expressive term, we should think, if the account of their social condition be true. Mohammed, when propagating his religion, gave those he conquered their choice: The "Koran," "Tribute" or the "Sword."—Those who reject the koran and escape the sword, pay tribute. The tax imposed by the Sultan, which is none of the lightest, is small in proportion to what those poor people have to pay, because every officer, from the Sultan down to the tax-gatherer, adds to the burden according to his caprice. Many consider themselves happy if they can get their food and a sum equal to two cents a day. The pay of a Turkish soldier is 90 cents a month. Mr. Laurie related an instance where a man came in to pay to a Turkish Governor the tribute for a village. The Governor seized the bag containing the coin, cut it open with his dagger, and commenced counting it in his own way, undervaluing many of the coins, and making the sum much less than it really was. The deficiency of course, had to be made up. Besides the Sultan, the Pasha has a claim, and each subordinate officer grasps all he can. Rich persons are often seized without pretext of crimes, and imprisoned—the Governor applying to his own use, in the meantime, the prisoner's income. The effect of this oppressive system is seen in the ruined and deserted villages that meet the traveler, often in the most beautiful and fertile districts of country. When the fields are white for the harvest, the tax-gatherer comes round and generally estimates the crop at ten times its actual amount, and claims the whole for

the use of the Governor. The people, knowing there is no escape, abandon the fields, and often put their few effects upon the backs of their beasts and migrate to some other district. Sometimes, to prevent emigration, the Governor will throw the rapacious tax-gatherer into prison, and appoint another, who will swear by the "beard of Mahomet," a sacred oath with Musselmen, that he will be merciful next year, and will take no more than his just share. But the people have been so often deceived, that they seldom believe such promises. They either flee to other parts, or are goaded to insurrection, which generally ends in the destruction of hundreds, and a tightening of the chains of those who survive. Near Mosul, the rapacity of a tax-gatherer so exasperated the people, that they set their fields on fire, seized their few effects, and marched off into a neighboring kingdom. The only remark this occasioned in the city was, that they would not have been allowed to do so under the rule of the preceding Governor. European travelers are astonished at the number of the deserted villages, and wonder at the desolation that appears in the districts most favored by nature. Many of the villages set down in former maps now exist only in a few crumbling ruins.—Amadiéh, which Dr. GRANT thinks is the site of the ancient Ecbatanea, has six empty houses to one inhabited. The garrison is more numerous than the people, and the dwellings of the Christians are almost indescribable. Some have no furniture beyond a pile of rags for a bed, and a broken earthen pot or something of that sort. The people are haggard and emaciated, and present every appearance of poverty and wretchedness. The city throughout is the picture of desolation. The synagogues of the Jews which Mr. Laurie visited in April, when there was a heavy fall of snow, were broken and dilapidated. The walls were mouldy and fungus grown, and the atmosphere so damp and chilly, that it was impossible to remain long in the place. The most beautiful rolls of parchment upon which are transcribed the scriptures or ancient Jewish writings, had become an agglutinated mass, and were rendered worthless by exposure. The people endured the most horrible oppressions. Young men were stopped in the streets and forced to work for the soldiery. Boys and girls were seized and tormented for the offences of their parents. Their miserable condition is enhanced by the fact that they are not allowed to leave the city. If a parent gets permission to leave on business, his family are retained as hostages. Many of the districts, for want of coin, are obliged to pay tribute in kind. Consequently the Governor accumulates more produce than he can consume. The surplus he sells to the inhabitants at double the market price. At Mosul, the trades are monopolized by the Governor, and he sells the right to make certain articles to particular individuals at enormous rates. Thus a coffee merchant told Mr. Laurie that he paid 100 piastres a-day for the privilege of preparing that article for the people. When asked how he could live under such enormous impositions, answered that he lost money; but that during the previous year, he had the right to make rafts for navigating the river, which the Governor had discovered to be a profitable business. He therefore forced him into the coffee business, at an enormous rate, in order to wring from the profits of the former year. Near Mosul is an olive grove, which, during the dry season presents a beautiful appearance, and the trees are laden with fruit. The people, without daring to touch them, are obliged to cultivate them for the sole use of the Governor. The Christians are not allowed to repair to church, to ride on horseback, or depart from a certain mode of dress without permission. The Government seizes upon the revenues of the churches and colleges at pleasure.

The effect of this system, is a rapid depopulation of the country. Former travellers describe Mosul as a flourishing city of 100,000 inhabitants. Next, we find it reduced to 80,000; next to 30,000; and now scarcely musters 25,000. Not over one shop in twenty-five is occupied, and the articles offered for sale are confined barely to the necessities of life.

By this sketch, which so far as we are concerned, is a very meagre one, detailing only the prominent points of the discourse, it will be seen that the condition of the Christian population of the Turkish Empire is truly deplorable. Whether missionary effort will be able to mitigate their woes, is extremely doubtful.—*Rochester Democrat.*

Miscellaneous.

Deplorable State of the Church.

Speaking of "the consequences of no more revivals," the Editor of the Watchman of the Valley remarks—

"The spirit of the world, which is at enmity with God, has already made such encroachments upon the church as to render obscure the line of distinction which separates the professed children of light from the children of darkness. Say to the man of the world, your eagerness for wealth, and the praise of men, and the pleasures of sin, will ruin your soul; and he will reply that he is only imitating the example of Christians, for they are among the foremost in the pursuit of these things—they are as ready to drive a bargain, court the favor of the world, and follow (or rather lead) the fashions, as the veriest worldling that can be found. Would that there were less truth in the accusation than there is. But it cannot be denied. Facts stare you in the face at every step, alarming in the extreme. But who stops to reflect? The tide rushes on. The whirlpool sweeps around. The press of business allows no time to think of the soul's affairs. The din of business drowns the note of warning. God speaks, but his voice is not heard. All press on together in the pursuit of the things of the world. What shall stop this course of things? What is its tendency but from worse to worse? And this will continue to be the case unless God interpose to check it by pouring out his Spirit with power from on high, and reviving his work in the hearts of his people."

IRELAND.—The state of the country is not improved. Crime and outrage still stalk throughout that unhappy land.

The fever still continues to make sad ravages.—The accounts which come to hand from the principal cities, more especially those in the south and south-western parts of the Island, are painfully distressing. The mortality is, of course, principally confined to the humbler classes, but others higher in the scale of society are occasionally the victims of the infection. Public attention is more immediately concentrated on the existence of the malady when one of the middling or upper classes falls a prey to it. The Irish papers mention numerous cases of robbery and murder, and as they figure prominently in the journals of the sister country, they are readily transmitted to the columns of the press in England; and the inference is, that the demoralization of the peasantry across the channel is increasing in the ratio of the prevailing destitution.

The remains of poor Daniel O'Connell are coming to Ireland. All that is left of the great man will be deposited in a Dublin cemetery about the middle of July.

ROME.—The principal chiefs of the 33 provinces of the community of Capuchins, have been convoked at Rome, for the election of a General of the order. It is the first time for seventy years, that the chiefs of this order have been called together.

The Pope has appointed a committee to inquire into the position of the Jews.

MORTALITY AMONGST EMIGRANTS.—The Quebec Chronicle learns that on Friday last there were 140 deaths at Grosse Isle. The number of sick in the hospital was 523.

CHOICE SAYINGS.

Spurn not at seeming error, but dig below thee for the truth; and beware of seeming truths that grow on the roots of errors: for comely are the apples that spring from the Dead Sea's cursed shore; but within they are dust and ashes, and the hand that plucketh them shall rue it.—*Tupper.*

To restore a common-place truth to its first uncommon lustre, you need only translate it into action. But to do this, you must have reflected on its truth.

Happy is he whom the truth itself teacheth, not by figures and words that pass away; but by an inward communication of itself.—*Thomas A. Kempis.*

The gate which leads to eternal life is a straight gate, therefore we should fear; but blessed be God, it is an open gate, therefore we may hope.

MYSTERIOUS DISAPPEARANCE.

WILLIAM A. ALTER, a young man 17 years old, of a respectable family in this city, left his father's house on the 15th of January, last, without any conceivable cause or previous intimation, and without even a change of clothes, and has not since been heard from. What makes the event the more mysterious is, that he has always been a dutiful and affectionate son, of correct habits and morals. He is a young man of fair countenance and person, the height of a moderate-sized man, with blue eyes and dark hair, intelligent, active, and of respectable appearance and address generally. Any intelligence of such a person communicated to Charles Alter, Cincinnati, or to this office, will be gratefully received by his afflicted parents.—*Watchman of the Valley.*

THE ADVENT HARBINGER.

"THE MORNING COMETH."

ROCHESTER, TUESDAY, JULY 20, 1847.

NOTICES.

Agents and others, in sending names and remittances for the Harbinger, are requested to be very particular and have each name plainly and distinctly written. Give the name of the Post-Office, the County, and the State. We shall thus be relieved from much unnecessary labor and loss of time.

In transcribing our books, it is probable that errors have occurred. Our friends are requested to notify us in such cases, that they may be immediately corrected.

Our brethren in Canada will see by our terms that we put the Harbinger to them at 75 cents per volume. We do this on account of the high rates of postage in Canada on American papers. We expect at this price our friends in Canada will be punctual in paying their subscription, and will try to extend the circulation of our paper in the provinces.

Lecturers are invited to call on S. G. Peabody at Jacksonville, Switzerland county, Ia., and preach the word of life to the people in that place.

The lengthy communication mailed at Kingston, C. W., we cannot publish, if for no other reason, because it is without a signature. We must know the real name and his place of address before giving any writer's communications to the public. Let all who write for our columns remember this.

LOOK AT THIS.

We don't want to be to the trouble and expense of sending out bills to our subscribers, but we shall have to do it unless they respond to our calls for cash better than they have for a short time past.

Let each one who is in arrears for his or her paper, consider this notice a bill of the amount due, and without any further delay do what you honestly and righteously can to settle up the account immediately. Now if our patrons have the means necessary to meet this demand and the sterling principle to do right (and we think they have both), we shall not have cause to continue this notice long in our paper.

NEW POST-OFFICE LAW.

CHAPTER 31.

R. 244.—It is ordered that regulation 519, which authorizes persons to subscribe for newspapers, by depositing the money with Postmasters, &c., be, and the same is repealed. This order to take effect from and after the 1st of July, 1847.

R. 274.—All Postmasters, whose compensation does not exceed \$200 a year, are entitled to the franking privilege.

It will be seen by the above regulations, that although the Postmasters are not obliged to secure subscriptions to newspapers, yet those having the franking privilege can send the money by mail, free of postage. This method is quite as safe, and far more convenient to a parties. Postmasters will doubtless, for the accommodation of their neighbors, be willing to send forward subscriptions under frank.—[American.]

WEEKLY NATIONAL INTELLIGENCER.

Those who are nothing about the politics of the day, and those who love the doctrine, policy or party of the Whigs, and desire to have the news of the world, will do well to subscribe for the "Weekly National Intelligencer," published at Washington, D. C. It is entirely filled with reading matter, and one of the largest, cheapest and most candidly and ably conducted political papers in our country. We give this notice to compensate in part the proprietors for the continuance of the Intelligencer, which for some time past we have had, and to inform our friends on what terms they may obtain it. The following are the terms, which we cut from the paper:

"This paper is this day [July 21] enlarged, as the subscribers to it will perceive, to exactly twice its late size, and will henceforth comprise eight folio pages, instead of four, as heretofore."

The subscription to the paper per year will be, hereafter, \$7.00 Dollars per annum; being an advance, as will be perceived, of one dollar and a half than the increase of cost of publication, caused by the enlargement.

For the long Sessions of Congress (averaging eight months) the price will be Two Dollars; for the short Sessions, One Dollar per copy.

A reduction of 20 per cent. (or one-fifth of the full charge) will be made to any one who shall order and pay for, at one time, five copies of the Weekly papers; and a like reduction of 25 per cent. (or one-fourth of the full charge) to any one who will order and pay for at one time ten or more copies.

No accounts being kept for this paper, it will not be forwarded to any one unless paid for in advance, nor sent any longer than the time for which it is so paid for."

MEETINGS IN THIS CITY—three times on the Sabbath, and on Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets. Entrance on Main street, first door from the 3d Presbyterian Church. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

BUSINESS NOTES.

A. Nesbit—You do not say to what purpose the \$30 cts. from yourself is to be appropriated.

C. F. Sweet—Paid to the close of vol. xiv.

A. A. Babcock—\$2 for books, which have been sent as ordered.

B. Morley—The express charges are so much that we concluded it was not best to send the book.

R. R. Watkins—He is indebted only from vol. xiv. no. 9.

W. W. Cory—You will find how far you have paid by referring to our receipts.

M. Chandler—We sent the pills &c. you called for to Buffalo, but they have been returned, and we suppose it would not be advisable to send again.

D. Hewitt—Books sent as directed. Of the Library No. 2, we send what we have, and supply the deficiency with more of the others.

S. Marsh—We have none of the 'Chronology' nor of the 'New Heavens and New Earth.' Of the others ordered we have sent what we had; shall have a further supply soon.

S. Prentiss—The oversight was probably ours. We have entered your name and credited the dollar from the commencement of this volume.

C. R. Griegs—E. G. Kingsbury is not indebted, but has paid to whole no. 195. Shall it be continued?

REMITTANCES FOR THE HARBINGER.

[The first column of figures shows the amount of the remittance; the second column, the number to which it pays. Those who are indebted for back numbers, can ascertain for how many, by deducting the No. opposite their name from the present Whole No.]

S. Thayer	\$1 00 135	D. Calkins	\$1 00 176
J. D. Morrison	1 00 132	H. Heyes	
J. Johnson	1 00 221	D. Hewitt	1 00 208
J. Gibson	2 00 232	L. Rawson by P. M.	85 191
J. Spaulding Jr	2 00 247	J. A. Soley	
S. G. Peabody by		B. Carter	2 00 208
W. Peabody	1 00 152	N. K. Thurston	50 204
E. O. Munroe	1 00 208	A. G. Sawyer	50 103
E. Miller		M. S. Cole	50 102
J. Leslie		D. Preston	50 105
H. Heyes		E. Rowell	50 100
N. Wells		H. Heyes	
W. Sheldon	1 00 206	C. Conner	2 00 109
M. Jackson	1 00 129	A. Wilson	
S. Chase	1 00 137	E. Thompson	50 102
R. R. Watkins	1 00 185	J. Wait	50 193
R. Cutler	1 00 193	T. L. Saltstall	1 00 203
G. W. Ochock	2 00 103	C. R. Griegs	
S. Howlett	1 00 104	A. W. Griegs	1 00 208
W. W. Cory	1 00 129	E. G. Kingsbury	1 50 18
D. Sharp	50 129	J. Brown	50 109
I. Marsh	1 00 235	Miss F. Robinson	50 105
E. Downs	1 00 203	S. Bragg	50 122
D. Sargeant by		S. Prentiss	
I. R. Gates	1 00 208	R. Oliphant	50 202
Wm. Cory	50 103		

WEST INDIA MISSION.

J. Johnson, Freedom, O.	\$2.00
J. Morrison, New Glasgow, C. E.	2.00

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Second Advent Library—New Series.

No. 1.—The Second Advent Introductory to the World's Jubilee. Price, 25¢ per hundred; 37 1/2 cts. per doz.; 4 cts. single.

No. 2.—The Duty of Prayer & Watchfulness in the Prospect of the Lord's Coming. Price, 25¢ above.

No. 3.—The Lord's Coming a Great Practical Doctrine. Price, as above.

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filling of] them, and embraced them, and confessed that they were strangers." &c. John viii. 56.

8. That, therefore, Abraham must one day live again, and inherit this promise of God. For as I said, none of them (viz. neither Abraham, Isaac, nor Jacob) did inherit it in their own persons, whilst they lived; as is plain, Heb. xi. 8, 9-10-13-16. Therefore, they must live again one day to inherit it, not in successors, but in their own persons; for the promises were not made to their successors only, but to themselves in their own persons, as the fore-cited texts declare. And this is the meaning of our Savior's argument, whereby he proves the resurrection of the dead (Matt. xxii. 32); which words, saith Mr. Mede, must be understood with a reference to the promise made to Abraham, Gen. xiii. 15, and xv. 7, and xvii. 8. To Isaac, Gen. xxvi. 3. To Jacob, Gen. xxxv. 12—to all these Ex. vi. 4-8, Deut. i. 8, and xi. 21, and xxx. 20. Now, he promiseth the land of Canaan not to their seed only, but to themselves; therefore they must one day live again to inherit the promised land, which hitherto they have not done. For that God that thus covenanted with them, covenanted not to make good his promise to them dead, but living: there is the strength of Christ's argument; and it is irrefragable, which otherwise would not infer any such conclusion. Certain it is, the divine conclusion is strong and unanswerable, and such as the multitude were astonished at it; but where is the irrefragability of it, if not in this?

These are the reasons I offer against living in successors, and reigning in successors; the which I submit to the trial of God's word, and the censure of those that are sober, and pious, and unbiassed, and have studied the point.

Benevolence of Primitive Christians.

Their care of the poor. One very remarkable way in which this love manifested itself was in the care they took of their poorer brethren.—Among them, as in every association of men, the needy and destitute were found. The duty of providing for these was not left to the gratuities of private individuals, whose situation gave them opportunities of ascertaining, and whose benevolence prompted them to relieve their necessities. It devolved on the whole community of believers who regarded it not as a burden, but a privilege to minister to the wants of those who bore the image of Christ: and by their unwearied attentions to the discharge of this labor of love, they made the light of their liberality and benevolence so shine, as to command the admiration even of the cold and selfish heathen around them. As duly as the Sabbath returned, and as soon as they had brought their sacred duties to a close, the list of the poor, the aged, the widow and the orphans, were produced for consideration; and, as if each had been hastening to bring forth the fruits of faith, and to prove the sincerity of that love they had professed to their Savior, by the abundance of their liberality to his people, they set themselves to the grateful task, with a zeal and enthusiasm, whose fresh and unabated vigor betrayed no symptoms of their having already been engaged in a lengthened service. The custom was for every one in turn to bring under public notice the case of a brother or sister, of whose necessitous circumstance he had any knowledge, and forthwith a donation was ordered out of the funds of the church, which the voluntary contributions of the faithful supplied. No strong or heart-stirring appeals were necessary to reach the hidden source of their sympathies; no cold calculations of produce regulated the distribution of their public alms; no fears of doubtful propriety suggested delay for the consideration of the claim; no petty jealousies as to the preference of one recommendation to another

were allowed to freeze the genial current of their charity. By whomsoever the case was recommended, or in whatever circumstances the claim was made, the hand of benevolence had answered the call almost before the heart found words to express its sympathy, and with an unanimity surpassed only by their boundless love, they dealt out their supplies from the church, whenever there was an object to receive, or a known necessity to require it. When the poor in one place were numerous, and the brethren were unable, from their limited means, to afford them adequate support, they applied to some richer church in the neighborhood, and never was it known in those days of active benevolence, that the appeal was fruitlessly made, or coldly received. Though they had poor of their own to maintain, neighboring and foreign churches were always ready to transmit contributions in aid of the Christians in distant parts, and many and splendid are the instances on record of ministry and people, on intelligence of any pressing emergency, hastening with their treasures for the relief of those with whom they had the same faith and hopes. Thus when a multitude of Christian men and women in Numidia had been taken captive by a horde of neighboring barbarians, and when the churches to which they belonged were unable to raise the sum demanded for their ransom, they sent deputies to the church that was planted in the metropolis of N. Africa, and no sooner had Cyprian, who then was at the head of it, heard a statement of the distressing case, than he commenced a subscription in behalf of the unfortunate slaves, and never relaxed his indefatigable efforts till he had collected a sum equal to nearly \$4000, which he forwarded to the Numidian churches, together with a letter full of Christian sympathy and tenderness.—*Coleman's Christian Antiquities.*

Original.

[For the Harbinger.]

The Eighth or Two Horned Beast.

The declaration of God concerning them that 'worship the beast and his image,' &c., (Rev. xiv. 9, 10, shows to us that it is of importance that we understand what the beast is, that we may refrain from its worship. Suffer me to present a few thoughts upon the subject.

We learn from the prophetic histories given in the 2d, 7th and 8th chapters of Daniel that the Roman is the last earthly kingdom, and that it holds the dominion of the world till Christ comes to set up his own everlasting kingdom. In Rev. we have this kingdom (Roman) again brought to view. In chap. 12, Pagan Rome is symbolized by a 'great red dragon having seven heads and ten horns, and seven crowns upon his heads.' Then follows the symbol of Papal Rome, a beast like a leopard, with feet like the feet of a bear, and his mouth like the mouth of a lion, with seven heads and ten horns and ten crowns upon his horns.—Chap. xiii. 1-10. In chap. 17th, we have the same seven-headed, ten-horned beast again brought to view, but somewhat different in appearance. He is now full of the names of blasphemy—nothing is said of the crowns—and a vile woman is seated upon it. In this position they come to the judgment. Now since we have in the dragon, chap. 12, a symbol of Pagan Rome, and in the beast like a leopard, chap. 13, a symbol of Papal Rome during the forty-two months of its sway, it follows that the scarlet-colored beast, chap. 17, must symbolize the same power between the end of the forty-two months and the judgment. Here I would remark that these three descriptions do but fill out the history of the fourth kingdom of Dan., and would inquire, Shall we find it during the state all broken up without any heading-cen-

tral influence? or shall we find that notwithstanding all of its divisions there is as really a tangible form, a consolidated power as in either of its former states? I think the latter, and will attempt to show that it is so.

Chap. xvii. 10, 11, describing the beast, says: 'And there are seven kings; five are fallen—one is, and the other is not yet come; and when he cometh he must continue a short space; and the beast that was and is not, even he is the eighth, and is of the seven and goeth into perdition.' The eight forms of government symbolized by these eight kings, cover the whole history of Rome, from its rise till the day of perdition. Let us inquire for the seventh and eighth forms. I wish to call especial attention to this inquiry, as many mistake the seventh, Papal Rome, for the eighth. Ver. 3d—'I saw a woman sit upon a scarlet-colored beast,' &c. Ver. 8th—'The beast thou sawest was and is not.' Ver. 11—'The beast that was and is not, even he is the eighth; therefore the woman sits upon the eighth form, and if the Papacy is the eighth, then the Papacy sits upon herself. This is absurd. But, again, as I have said, the fourth kingdom, like those before it, was to have dominion of the earth—consequently, each successive form in its turn sways the sceptre of the world: this the Papacy did—but does she do it now? Certainly not. At the end of her 1290 years supremacy, the power was wrested from her and the Justinian code gave place for another. Surely the Papacy is not that power that now controls the world. Of necessity then, there must be another form to exercise this rule, and on which the papacy will be seated when her "plagues come in one day, death and mourning, and famine," chap. xviii. 7. Some consider the ten kings from A. D. 483, to the establishment of papal Rome, the seventh form; but these are spoken of as horns, and not as a head. The breaking up of Imperial Rome into ten kingdoms, was but a preparatory step for the seventh form.

To take another view of the subject; Pagan Rome is described in chap. xii: Papal Rome in chap. xiii. 1-10: each in its turn holding dominion of the world; then is introduced, verse 11th, the "beast having two horns;" and verse 12th, "he exerciseth all the power of the first beast before him." If the first beast had dominion of the world, and the two horned beast "exerciseth all the power of the first," it follows that the two horned beast has dominion of the world, and therefore, cannot be existent with the first. This reasoning is equally forcible, whether by the "first beast before him" we understand either Pagan or Papal Rome; hence we must look for the two horned beast after the Papacy has lost its dominion: and as it exists at the same time, and has the same dominion with the eighth form, chap. xvii. 16, it follows that they are one, and the same.

Now let me ask, what power sways the sceptre of the world since it was arrested from the hand of the Pope? Or in other words, what power has for the last thirty years given shape and direction to the political affairs of earth?—What power has taken the Papacy in care, and given it the protection necessary for its existence? Can we find amid the ruins of old Rome any power that exercises its former sway? I answer yes. The "Holy Alliance"—so called—is just such a consolidation of the broken fragments of Imperial Rome. It came up in proper time; its laws are become the laws of nations; it took "the mother of harlots" in care, and has protected her till now, when she is saying, "I sit a queen and am no widow," &c.

Two powers of this Alliance—England and Russia—overtopping the rest, have for a number of years, and do still sway the controlling influence of the world. Here then are its two horns.

ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

VOL. XV—NO. 16.

Rochester, N. Y., Tuesday, October 12, 1847.

WHOLE NO. 198.

EVERY TUESDAY,
BY JOSEPH MARSH, EDITOR AND PROPRIETOR.

OFFICE OF PUBLICATION,
In Talman Block, Buffalo street, opposite
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binger, should be addressed—POST PAID—to JOSEPH MARSH,
Rochester, N. Y.

Original Poetry.

[For the Harbinger.]

My Heavenly Home.

My heavenly home—earth never smiled
On spot so fair.
When Eden, drest in bloom, had filled
With sweets the air,
And harmony uprose from the creation new;
Beauty and Splendor each their gorgeous mantle threw
On all was there;
Yet then where'er the eye o'er earth could roam,
No place so bright as is the pilgrim's home.

My heavenly home—City of God!
Nought can compare
With thee, the saints' secure abode,
From want and care
Made free; to walk forever that celestial street,
Where sun nor moon is needed, and the pilgrim's feet
Will never wear
Those shining walks; unsouled they'll e'er remain,
Glittering as sunbeams glancing o'er the main.

My heavenly home—the pilgrim's song;
The land of rest
For all that weary, way-worn throng,
That, sore oppress'd,
Have wandered here below, despised and strangers been,
All looking, longing for a City yet unseen;
And still the blest
Of God, and heirs to an unfading crown,
Awarded at the great millennial morn.

My heavenly home—no clouds are there,
Nor storms arise;
No wintry blasts nor sultry air—
Beneath those skies
An ever genial clime; there comes no hot nor cold;
No night-hall round that land its sable curtains fold—
No weeping eyes;
Or stricken hearts descending to the tomb;
All deathless there, in one perennial bloom.

My heavenly home—earth has no voice
To lure away
This weary heart, which doth rejoice
In that bright day,
Now seen approaching through the parting gloom of night,
Forever putting clouds and darkness to the flight;
No more to lay
Around the pilgrim's path, which all have trod,
Who e'er will reach the city of their God.

I. I. LESLIE.

Selections.

Authenticity of the Bible.

BY S. M. M'CORKLE.

Prophecy is the bulwark of the Christian faith, the most unequivocal proof of the authenticity of the sacred pages. No other book has dealt in predictions to the same extent; and it has from this fact laid itself more liable to detection, more vulnerable if false, than any other volume on earth. Though placed upon the trial of its authenticity by innumerable predictions relative to the fate of

thrones and dominions, cities, nations and individuals, yet, in no instance has a failure taken place. Sceptics, in order to avoid arguments drawn from the exact fulfilment of prophecy, have almost universally resorted to the only alternative that can afford a subterfuge: asserting the predictions to have been written after the facts had transpired. This we consider a very high compliment to the page of prophecy. And if the fraud cannot be proven, it affords strong proof in favor of the authenticity of Holy Writ.

The system of religion that comes not to man with pretensions to prescience or prophetic intimations relative to the future, is unworthy of man's belief. The strongest evidence of a divine origin that the Scripture affords, is its prophecy. The system of religion that has no prophecy associated with it, betrays weakness, and lacks the most important requisite in standing the scrutiny of time and reason. This is a kind of demonstration that supplies the place of miracles. The charges of fraud made by sceptics relative to the predictions having been made or written after the facts had transpired, is both unreasonable and unjust. The most of prophecy is recorded in the Jewish scripture: many of them made five or six hundred years before the Christian era; and many of them such as could offer no temptation of fraud to the Jewish priests: for the most of the predictions abound with serious charges against the Jews, and their fulfilment stands in the dark catalogue of Jewish enormities.

What interest could a Jew have in furnishing out predictions for the Christian world; having voluntarily exiled himself from any benefit in such predictions? To charge the fraud on Christianity betrays something more than ignorance in the accusers. An attempt to corrupt all the copies of the Old Testament, both Hebrew and Greek, which must have existed throughout the world, at the introduction of Christianity, would have been the work of madmen—a downright impossibility. Can a copy of the original scriptures be shown which contains no prophetic records—no intimations of the rise and fall of the four empires which have existed—no account of the birth, rejection and death of the Messiah—no account of the Jewish nation falling before its enemies, and their final dispersion, with many other notorieties. We would like to see these matters put to the most rigid inquest. We scorn the religion that cannot stand the ordeal of human scrutiny—scorn a religion more unreasonable than the sceptic's faith.

On the fulfilment of prophecy, we may safely place a trial of the divine origin and authenticity of the scriptures. Heaven has kept thrown out in the future a chain of predictions for thousands of years. A few facts on this subject will suffice, as this matter has been ably handled by men of science and talents already. A remarkable prediction, and as remarkably fulfilled, may be found recorded in the words of Moses, the first Jewish law-giver. After setting life and death before the Jewish people, a consequence of disobedience is foretold in a number of predictions which have had a most remarkable accomplishment, which the most sceptical must admit. "But it shall come to pass, if ye will not hearken to the voice of the Lord thy God, to observe his commandments and his statutes which I command thee this day: that all these curses shall come upon

thee, and overtake thee." After many maledictions pronounced on the Jews in case of disobedience, the prophet says: "The Lord shall cause thee to be smitten before thine enemies—the Lord shall bring a nation against thee from afar—and he shall besiege thee in all thy gates, until thy high and fenced walls shall come down—and thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness wherewith thy enemies shall distress thee—and it shall come to pass, that as the Lord rejoiced over you to do you good and to multiply you: so the Lord shall rejoice over you to destroy you and bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it—and the Lord shall scatter thee among all people from one end of the earth even to the other—and among the nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee a trembling heart—and thy life shall hang in doubt before thee: and thou shalt fear day and night, and shall have no assurance of thy life." "And the Lord shall bring thee into Egypt again with ships"—"and there ye shall be sold unto your enemies for bond men and bond women," &c.

More than three thousand years since these predictions were made. Will sceptics say that they have been penned since the facts have transpired. The facts stand in unconquerable array against them at the present day. What a rash prediction if it was made at a venture. The prophet must have ventured his reputation at hazard, if upon mere chance the prediction depended. The Jews are scattered just as the prophet foretold: and are, according to the prediction, "a proverb and a by-word!" Human nature recoils at the recital of a literal fulfilment of one item in the prophecy of Moses. History records but two cases of the kind, both coming within the range of the same prophecy. The prophecy was made relative to all Israel, before they became separate governments: and at a time when they had neither cities nor walls. It happened once in Samaria, the metropolis of the ten tribes—and once in Jerusalem, the metropolis of Judea. The circumstance took place in Samaria at least five hundred years after the prediction was made; and in Jerusalem near a thousand years afterwards. It was predicted of the Jews that in the siege, amidst famine and starvation, that tender and delicate women would be so lost to the ties of nature, and so insensible to any thing but their own sufferings by insupportable hunger, that they would satisfy their cravings upon their tender offspring. The curses of Moses seem to be following the devoted Jews to the present day; amidst the rise and falling of thrones and dominions they remain a separate people, aliens and outcasts in every land. Driven from their land, they take no interest in the government nor soil of any country. They have been sold as slaves; they have been shipped into Egypt according to the prophet, and remain a living proof of the authenticity of their own scriptures, and of a rejected Messiah, according to the declarations of their own prophets.

Sceptics, look at the predictions relative to the overthrow of Babylon, and say the finger of inspiration has not sketched the picture, and the hand of Omnipotence has not accomplished his promises on that devoted city. There is but lit-

le room to doubt, relative to the future, when we look at the past, and see the most apparent contingencies result in events showing the hand of an overruling God. We often see the strongest efforts of the potent, and the designs of the wise, brought into defeat by the King of kings! Babylon, which seemed destined to brave the ravages of time: a government which awed the nations into bondage, was uprooted as in a moment, by a man rising almost out of obscurity. But it was the fiat of Omnipotence, the decrees of Jehovah concerning Babylon! "And Babylon, the glory of the kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there: neither shall shepherds make their folds there: but wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there," &c. "For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord." "I will make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." "Behold, I will stir up the Medes against them, which shall not regard silver," &c. Isa. 18. This was spoken near a hundred years before the Jews were taken captive into Babylon, and about one hundred and seventy years before it was accomplished by Cyrus whose very name was foretold near two centuries before his birth. Isa. 45. Jeremiah, more than half a century before the overthrow of Babylon speaks thus: "I will dry up her sea, and make her springs dry, and Babylon shall become heaps, a dwelling place for dragons, an astonishment, and a hissing, without an inhabitant. In their heat I will make their feast, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not wake, saith the Lord of hosts." "Thus saith the Lord of hosts, the broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire—it shall be desolated for ever and ever."

Now, sceptic, has this prophecy been fulfilled? A more literal accomplishment of a prophecy has never taken place. The very place where that once famous city stood is unknown. Famous while in existence, and as famous in its doom. Not a vestige of the city is to be found—history says it once existed, but tells not the place. The traveller searches for its ruins in vain—for it has been swept "with the besom of destruction!" Scepticism has but one alternative with this prediction, as well as with many others: the same sweeping expedient of placing the facts prior to the predictions will account for all that is supernatural in prophecy. This is both unfair and unreasonable; we may fly in the face of all history and deny any thing that does not accord with our wishes.

After Isaiah's day, four or five kings reigned in Jerusalem previous to the captivity. And Jeremiah wrote his predictions relative to Babylon, and gave them into the hands of one of the princes that went into captivity. Such is the plain history of facts as they stand recorded in the Bible, against which no history can be brought as proof.

The very way by which Babylon was taken, is strongly intimated. "I will dry up her sea." History accords exactly with this proposition.—For Cyrus turned the water of Euphrates from running through the city; and on the very night that the waters were thus diverted from their channel, the Babylonian king had the memorable feast with the thousand of his lords. But the Lord of heaven had said, "I will make their feast, and I will make them drunken." In their revel they brought the vessels of the Lord's

house which had been taken from Jerusalem.—"And the king and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and stone," &c. With this riotous feast ended the Babylonian empire. And history records the facts relative to the taking of the city, much to the credit of Holy Writ. Heaven had so ordered it, that the drunken feast and the turning of the waters and river happened on the same night. The army of Cyrus was divided, a part marched under the wall where the river passed into the city, the other part took the channel where the river passed out, and met at the great gate, which the riotous citizens and guards had neglected to close: the troops were in the very heart of the city before the alarm was given: verifying the words of the prophet Jeremiah, relative to the city, "I will fill thee with men as with caterpillars." And establishing the truth of Isaiah 45. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut." "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid." This was written a century or two before Cyrus was born, and fully as long before the first temple was destroyed by the King of Babylon; and agrees exactly with the proclamation of Cyrus found in Ezra: "Thus saith Cyrus, King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judah." The purposes of heaven are not to be frustrated in the rise or fall of empires, or in his maledictions on cities doomed to destruction. Alexander the great made an attempt to rebuild the temple of Belus, which probably contributed essentially towards fulfilling the predictions of heaven. After his army had spent some time in clearing away the ruins and rubbish, the monarch was called to the land of shades, and the work was abandoned, after removing most of those things by which the place on which it was built could be identified.

Will sceptics tell us when these prophecies were finished and adapted to the facts? According to the Jewish chronology, Isaiah lived two centuries before Cyrus. For many years after the overthrow of Babylon, it was inhabited.—When the Grecian empire was in its glory, the knavish priests had not practised the fraud, for the facts had not at this period conformed to the prediction, and not long after this time an imperious bar was placed in the way, and forever afterwards, of Jewish priests, or any one else, committing such impositions on a credulous world.—We allude to the fact of the scriptures being translated into the Greek language by order of Ptolemy Philadelphus.

About three hundred and twenty years before Christ, Alexander ended his days at Babylon, in riot and dissipation. He had begun his enterprise of restoring the river Euphrates to its former channel; and at the same time to rebuild the temple of Belus: but heaven had otherwise decreed. A very slight examination of history shows that Babylon was a place of considerable notoriety twenty years after the death of Alexander: when the four successors of this mighty conqueror, according to predictions found in Holy Writ, were contending for dominion. It so happened that Seleucus raised a strong army at Babylon during their wars. In less than twenty-five years after this time, the famous translation

of the seventy took place: two hundred and seventy-seven years before Christ. Before this translation of the Jewish scripture in the Greek language, the fraud could not have been committed, for reasons already given, to wit: that the facts at this time had not conformed to the predictions. Babylon was still inhabited and a populous city. The prophecy at this time was not literally fulfilled. The time in which human beings left Babylon to the possession of owls and adders, is not precisely known: probably not much before the Christian era. At this time no human efforts unaided by miracle could have perverted the Jewish scriptures. Facts relative to the desolation, assumed a character agreeing with the prediction at a time when there could be no possibility of a fraud. We ask sceptics to tax their ingenuity for a plan that could possibly be carried into effect. A more incredible proposition can scarce be supposed as a matter of belief among reasonable beings, than that the predictions purporting to be made by Isaiah and Jeremiah relative to Babylon, should have been fabricated at a time when the circumstances corresponded with the prophecy; and that they crept into all the Jewish copies of the scriptures, and as strangely into the septuagint copies among the Greeks—copies of Isaiah's writings which had been thrown into the Greek language between two and three hundred years before the accomplishment of many important items in the prophecy. Of all miracles, this deserves the palm. We can see no possibility of avoiding the conclusion, without violence to reason and common sense, that the very predictions found in the writings of Isaiah and Jeremiah, in all their points and bearings, existed before the fall of the Babylonian empire. The common charges made by sceptics against prophecy, are palpably false when applied to those made relative to Babylon. Is there any ambiguity either in language or allusions? "Behold I will stir up the Medes against them," &c. "And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah." "It shall never be inhabited." "The broad walls of Babylon shall be utterly broken." "Prepare against her the nations with the kings of the Medes." The very name of the king is given. See Isaiah 45. That saith to Cyrus, "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built, and to the temple, thy foundations shall be laid." This prediction was made more than an hundred years before the first temple was destroyed. Is there any ambiguity in these propositions? Could any events but those which did actually take place, fulfil the propositions of the prophet?

(To be Continued.)

From the Watchman of the Valley.

Frightful Volcanic Eruption.

The following description given by Lyell, shows what a single volcano can do. In April, 1815, one of the most frightful eruptions recorded in history, occurred in the mountain Tomboro, in the island of Sumbawa. (East of Java, in N. W. Oceanica.)

It began on the fifth of April, and did not cease till July. The sound of the explosions was heard in Sumatra, (west of Java,) at the distance of nine hundred and seventy geographical miles in a direct line. And at Terante, in an opposite direction, at the distance of seven hundred and twenty miles. Out of a population of twelve thousand, only twenty six individuals survived on the island. Violent whirlwinds carried up men, horses, cattle, and what ever else came within their influence, into the air; tore up the largest trees by the roots, and covered the whole

sea with floating timber. Great tracts of land were covered by lava, several streams of which, issuing from the crater of Tomboro mountain, reached the sea. So heavy was the fall of ashes, that they broke into the resident's house at Bima, forty miles east of the volcano, and rendered it, as well as many other dwellings in the town, uninhabitable. On the side of Java, the ashes were carried *three hundred miles and two hundred and seventeen* toward Celebes, (north,) in sufficient quantity to darken the air. The floating cinders to the westward of Sumatra (nearly 1000 miles) formed on the 12th of April, a mass two feet thick, and several miles in extent, through which ships with difficulty forced their way. The darkness occasioned in the daytime by the ashes in Java was so profound, that nothing equal to it was ever witnessed in the darkest night. * *

The area over which tremulous noises, and other volcanic effects extended, was 1000 English miles in circumference, including the whole of the Molucca islands, Java, a considerable portion of Celebes and Borneo.

In conclusion, I may remind the reader, that but for the accidental presence of Sir Stamford Raffles, then Governor of Java, we should scarcely have heard in Europe of this tremendous catastrophe."

Such a catastrophe might happen, however, in localities where it would scarce require the authority of any governor to convey the news to continental ears. Suppose, for example, it should be in the peninsula of Italy, in the vicinity of seven-hilled Rome, and from the crater of Vesuvius. "Tremulous noises, and other volcanic effects," would startle the inhabitants of Southern France, Switzerland, Germany, Austria, Turkey, Corsica, Sicily, Sardinia, and the north of Africa. The whole peninsula might be covered with ashes, the Adriatic covered two feet thick with floating cinders, the palace of his holiness at Rome be broken in by the weight of ashes, the city made uninhabitable, and, in the midst of a darkness at noonday, "more profound than aught ever witnessed in the darkest night," the whole population of that eternal city might perish like the 12,000 of Sumbawa. Europe would know something of this. And thus, even a single volcanic eruption, in that region once known as "atri janua ditis," might partially realize some of the language of Scripture. How much more, if to this the Almighty should add the devastations of the eruption of Skaptar-Jokul in Iceland, in 1773, where a volume of lava was poured out ninety miles long, fifteen wide, and from one hundred to six hundred feet deep—and of Jorullo in Mexico, in 1759, when six volcanic cones were formed, the least 300, the greatest 1600 feet high; and a mass of lava ejected covering four square miles, which in 1780, 20 years after, retained heat enough to light a cigar at the depth of a few inches. Let the volcanic energy which has been continually shifting, and displaying its tremendous powers from time to time in such widely remote points, be concentrated by divine power upon the Roman earth, we should at least behold that country "swept with the besom of destruction." Then "they should lift up the voice, they should sing for the majesty of the Lord, they should cry aloud from the sea."—"They should glorify the Lord in the fires," "in the isles of the sea." Then "he that fled from the noise of the fear, should fall into the pit, and he that came up out of the midst of the pit, should be taken in the snare, for the windows from on high are open, and the foundations of the earth do shake." "And the streams thereof would be turned into pitch, and the dust thereof into brimstone, and the land thereof would become burning pitch. It should not be quenched night nor day: the smoke thereof should go up for ages,—from generation to generation it should lie waste."

We have only to transfer a few things that have happened, and concentrate them upon that "great city that reigned over the kings of the earth"—and which "sat on seven mountains"—to understand what that "mighty angel" meant, when he "took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down." Nor would any Sir Stamford Raffles need exert authority to preserve intelligence of this for European ears, for "every ship master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, saying, What city is like unto this great city,—for in one hour she is MADE DESOLATE?"

The Modern Jews.

A divinely drawn portrait of these scattered rejecters of their gracious Messiah, is found in the 26th chapter of Leviticus. By that wondrous sight which God gave to Moses, enabling him to see things which did not then exist, and between which and himself, 3000 long years must intervene, he portrays a picture in these words:—

"And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.—And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them. And ye shall have no power to stand before your enemies." (Lev. 26: 33, 36, 37.)

We have before us an extract from a traveller in West Barbary. He visited Tangier, a city of Morocco, on the Mediterranean Sea. After quoting the prophecies we have here copied he says:—

Poor Jews! Almost daily was I compelled to be an eye witness to the fulfilment of these prophetic threatenings! One bright afternoon as we were riding on the beautifully situated sea-beach, near the eastern gate of Tangier, we saw eight Moors and four Jews come out of the town prepared for a journey; they entered the road that leads to Tetuan, which by land is about thirty miles distant. The Jews are compelled thus to travel from one town to another under the protection of the Moors, and are obliged on leaving town, with the intention of remaining over night, to pay a toll or tribute to the guard at the gate. In this party of travellers, the Moors were mounted on horses and mules; the Jews were some on donkeys and some on foot.

They had not advanced far, when they were pursued by one of the Tangier gate-keepers, with a large club in his hand, his features horribly distorted with rage. As he ran with great speed, being strong and athletic, he soon overtook them, and immediately laid hold upon one of the ill-fated Jews, who, it appeared, had the audacity to leave the town without paying the customary tribute which is demanded of even the poorest of the Jews; the amount is in value one blanket, —the sixth part of a dime, that is, on cent and two-thirds. The gate-keeper caught the trespassing Jew by the throat, and gave him a dreadful beating with his club. The other Jews were obliged to behold the cruel act in respectful silence. It was a blanket dearly earned. When the Moor felt that his revenge was satisfied, he returned to his post, cursing the unbelieving Jews. The unfortunate infidel Jew proceeded on his way groaning and rubbing his wounds and bruises. While his brethren could say nought to console him, his other fellow travellers jeered him for having got so cheap a drubbing.

All through Barbary, the Jews are looked upon by the natives with the greatest contempt and dislike, and are treated as if they were of a race

far below the grade of human beings. They are buffeted, and stoned, and abused in every possible way, to all of which ill-treatment they quietly submit, notwithstanding their vast numbers. I have often wondered that they did not revolt *en masse*, and defend themselves against their persecutors, but they dare not do so, for the Lord is no longer in their midst to enable them to stand before their enemies.

One day I saw an incident, one that often occurs, an inoffensive Jew stoned for juvenile amusement, but the peculiar circumstances attending it that time made a lasting impression on my mind.

The victim was a respectably dressed, and most venerable looking old Jew, whose beard of silvery white was of a length so great, as to appear as if it had been under the culture of its owner during a century. His countenance was strongly marked with an expression which evinced a very amiable disposition, and what is rare among the present generation of Jews, he seemed to possess an intelligent mind, so much so that, combined with his great age, I felt a respect for him that amounted to awe at his presence. As he slowly tottered up the street, leaning on his staff for support, he was met by three or four dirty, ragged, squalid little Moorish boys, who instantly assailed him with stones and dirt, cursed him as an infidel, and prayed that the God of Mohammed might "scatter his race." The scene was truly heart-rending. Behold, thought I, what a fearful thing it is to trample under foot the blood of the Lord Jesus Christ, and to say as they of old did, "Upon us and upon our children be his blood!"

Original.

[For the Harbinger.]

Answer to an Inquiry on Rev. 14: 13.

It will be admitted by all Adventists that chapter 14 of Revelation contains a chronology of events to occur just preceding and at the coming of Christ, commencing with the 6th verse and ending with the chapter.

Verse 6 and 7 find a fulfilment in the preaching of the Advent doctrine, represented to John by an "angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." The language used by the angel shows it to be a message different from any before preached. This prophecy, as we believe, commenced its fulfilment a few years ago.

In verse 8, after the first angel has delivered his message, there follows another with a different one to the same people. His message is, "Babylon is fallen," by which we are led to suppose that the gospel of the first angel was rejected.—This second message also we believe is in the course of fulfilment.

Verse 9, "And a third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God," &c. This is now the burden of our preaching. Ye have come out of Babylon, do not go back. Having lost the mark of the beast, do not receive it again. As ye are pilgrims and strangers here, what have you to do with politics or framing laws to govern a wicked world? Ye have put your trust in God, cease to be governed by the opinions of men. If ye are now found identified with bodies of men and associations which deny the message of the first angel, and continue therein, the wrath of God will be upon you. This, as will be admitted, is one great truth, which together

with the messages of the first two angels, has, for the last three years, been proclaimed with a loud voice by the faithful servants of God.

In verse 12 it is said, "Here is the patience of the saints"—here is the time in which the patience of God's people will be tried to the utmost—will be made manifest to angels and to men. Farther it is said, "Here are they that keep the commandments of God and the faith of Jesus." Now if there was ever a people that tried to obey God, and carry out the precepts of Christ, it is those who daily are looking for the return of their Lord; and in so doing surely their patience has to be tried unlike that of any other people. To bear and forbear all that the Adventists do, needs patience almost unlimited.

This immediately precedes the appearing of Christ as verse 14 shows: "And I looked and behold a white cloud, and upon the cloud sat one like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." That this represents the appearing of Christ, there can be no dispute. Compare Dan. 7: 13, Matt. 24: 30, Mark 13: 26, Luke 21: 27, Acts 1: 9-11, Rev. 1: 7. Now just before John in vision sees this, and after the angels have delivered their respective messages, he hears a voice from heaven saying unto him, "Write, Blessed are the dead who die in the Lord from henceforth"—or from henceforth they are blessed; "yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Now one thing is evident and certain, namely: that if what precedes and follows this verse is prophecy, and was to have its fulfilment in a future time from John's day, and just before and at the time of Christ's coming, this verse is also a prophecy, and must have its fulfilment at or about the time that the connection does. That this is so, I shall prove. It reads, "Blessed are they that die in the Lord from henceforth." Henceforth implies time, and always denotes from the present. Now if the time relates to the period in which John lived and had this vision, and that the dead were from that time to be blessed and rest from their labors, I ask, why? Why were the dead who had died in the Lord to be any more blessed from the time of John's vision than from any other time which might be specified? Or if the phrase "they that die in the Lord," be said to refer to those who should die from that time, I inquire, why are they who have died since the days of John any more blessed than those who died before? How is it that Christians who die under the gospel dispensation are to be blessed or rest from their labors any more, or in any different sense than the patriarchs and prophets? The passage itself carries upon the face of it a different meaning. And to show what it does mean, I ask, 1st. Does not the chronology of the connection relate to a space of time near or at the end? 2d. Is not this verse included in that chronology and space of time? Now because John heard a voice from heaven commanding him to write this, does it follow that what he wrote began to be accomplished at that very time any more than what was symbolized by the three preceding angels, began to be fulfilled immediately after the prophecy was uttered? In referring to verse 12, we find it reads, "Here is the patience of the saints—here are they that keep the commandments of God," &c. Now in this verse we do not understand the time referred to was when John was having the vision. And why not? Because the chronology of the vision has brought us down to a far future point of time, and here, when the prophecy is being fulfilled, is seen the patience of the saints, and them that keep the commandments of God. Now why not apply the same rule of interpretation to the next verse that you do to this, and bring out the truth, namely: that from henceforth, or from this time

in the chronology, the righteous dead are blessed? And why? Because the next thing to take place (and which immediately does) is the Son of Man coming on a white cloud to raise the dead and reward his saints. Thus we see that the passage does not teach that they are Blessed who die from a certain point of time, but that blessed are the dead from a certain time in the prophecy, which future time from John's day was for their resurrection. Then would they cease from all their labors which they had in this life, and the result of their righteous acts would be enjoyed forever. Luke 14: 14.

IRVILLE I. LESLIE.

Wrentham, Mass., Oct., 1847.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, TUESDAY, OCTOBER 12, 1847.

Our Accounts.

Men of correct and punctual business habits, desire, at least as often as once a year, to settle up their accounts. We, believers in the coming of the Lord near, should not be more slack in our business transactions, than men of the world. The strictest honesty and punctuality should characterize all our business transactions. We therefore propose to try to effect a settlement of our accounts with our patrons, at this time

1. Because, as already stated, it is according to the strict principles of judicious business transactions, to do it at this time: our accounts, some of them, are of long standing, and should, therefore, be suffered to run at loose ends no longer.

2. The good of *delinquent* subscribers demands it. They cannot derive that comfort and profit from a paper which is not paid for, that they can from one that is paid for, especially when they are in arrears for two or three volumes. When such a debt has accumulated, they become discouraged in trying to pay for it, lose their interest in it, and finally order it discontinued, without paying what they honestly owe for it. Short and punctual settlements would prevent these sore evils.

3. Our business demands that a thorough settlement of our outstanding accounts should be made at this time. Our receipts, for some weeks past, have fallen far below our expenses; with the exception of last week, when they were above the expenses of the week. Besides other expenses, we shall have a bill for paper, of nearly *four hundred dollars* to meet soon. Therefore, we have concluded to send out bills to our patrons who are owing for their paper, that a settlement of their accounts may be speedily effected, that they may feel the satisfaction of knowing their paper is paid for, and we be enabled to meet all our bills when presented for payment.

The proposed bills may be expected next week, or the week following. And we request all to be prepared, as far as possible, *cheerfully and promptly* to meet them. As business men, and as Christians, it is right that our accounts be settled. We are put to extra labor and expense in trying to do it, and if those concerned will be to some extra pains, will only *faithfully try*, the work will be done, and well done. We say again, let every one concerned make preparation to settle up their accounts, in full, when the bill thereof is received.

The news from Italy, which we give in this week's paper, is full of interest to the student of prophecy. The day of vengeance upon that "great city which reigneth over the kings of the earth," is evidently soon to dawn. Let us be ready to meet it.

Kingdom of God.

By transgression, the first Adam lost the kingdom, or dominion of the world, when it was usurped by the devil, who has ever since had the kingdoms of the world, to a certain extent, under his control.—The restoration of the kingdom to its rightful and righteous heirs, has been the glorious and ultimate object of inspired prophecy—to accomplish which the Savior suffered and died. It has been the crowning theme of all true preaching—the burden of the prayers of all the saints of every age and clime—the joy of their hope, the ecstasy of their songs, the life and strength of their faith, and will finally be their great and everlasting reward. With the strictest propriety, then, may we converse a little, while in the enemies' dominion, about the kingdom of our long absent, but now soon coming Lord and King. And

1. *Its nature.*—Is it a *spiritual* or a *literal* kingdom? Spiritual, is the ready response of the great mass of professed Christians of this age. They *infer*, from certain passages, that it is a certain *principle* of righteousness, which reigns in the hearts of God's people. But they should remember that mere inference can decide no question of this importance, and especially when unequivocal testimony speaks to the reverse. And besides, to talk of a *principle* being a kingdom, is nonsense.

But is it not said, "The kingdom of God is within you"? So reads Luke xvii. 21. But to whom was this said? The caviling Pharisees: as verse 20th shows. No one believes that they possessed the principles of righteousness or of the kingdom. What then does the text mean? We will try to tell.

The Jews were under the Roman yoke. They knew that their prophecies spoke of the coming of their king, and the universal triumphs of his kingdom. Christ professed to be that King, but still the Jews were not delivered from bondage, neither were earthly kingdoms broken to pieces, and made as the chaff, as the prophecies predicted. They expected their king would come and set up his kingdom by the power of the sword, at the head of a victorious army, as Nebuchadnezzar, Cyrus, Alexander, and Cæsar had done. But Christ did not do this, and hence they did not believe he was their promised king—and cavilingly "demanded of him when the kingdom of God should come." (v. 20.) Or, in other words, If you are the promised king, where is your kingdom? When we can see that set up under the whole heavens, then we will believe that you are the king of the prophecies.

"He answered them, and said, The kingdom of God cometh not with observation," or outward show, as the margin reads. It will not come with military power and parade, and worldly show, as have come the earthly kingdoms, which have preceded it.—The prophet Daniel tells you better than this. He compares its coming to a stone cut out of the mountain "*without hands*," or "*not in hands*." There will be no human agency in its establishment, as has been the case with respect to all earthly kingdoms: it will be set up by the direct power of the Lord of glory, when he shall come with the clouds of heaven, as the 7th of Daniel clearly predicts.

But lest some might infer from this view of the matter, that the kingdom would be an *invisible*, or *spiritual*, *intangible*, and not real kingdom, the Savior adds, "Neither shall they say, Lo here! or, Lo there! [as though it might exist and not be seen] for, behold, the kingdom of God is within you," or, as we think the margin more correctly reads, "is among you." It will be seen as visibly as the lightning, which shines from one end of heaven to the other—will be a real literal kingdom; and though

it will not come with earthly or military show, it will come in the majesty and glory of heaven.—Hence, instead of this text proving that the kingdom is a principle of righteousness in the hearts of caviling Pharisees, or the children of God, it proves that it will be a real literal kingdom.

But is it not said in Rom. xiv. 17 that “the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost”? It is. But it is not said that “righteousness, peace and joy, are the kingdom of God, which it should say, if the kingdom is nothing but a principle.—The meaning of the text doubtless is, that righteousness, peace and joy, are qualities or attributes of the kingdom.

Col. i. 13. “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” This is considered by the spiritualizer, conclusive evidence that the kingdom now exists, and is a principle, or spiritual in its nature. But this is nothing but an inference: for the text says no such thing. It speaks of a kingdom, and of the saints being translated into it, and when we understand *how* they are thus in the kingdom, the matter will all appear plain, and in perfect harmony with the doctrine of the kingdom being strictly literal in its nature.

The children of God are now “*heirs* of the kingdom.” John ii. 5. When the kingdom shall come, then they will *inherit* it. Matt. xxv. 34. Hence they can now be in the kingdom only by *heirship*.—In this sense, they have been translated from the power of darkness into the kingdom, but when the kingdom shall come, then they will enter it as *inheritors* or everlasting possessors. To say that they have been translated into, or are heirs or inheritors of a *principle* of righteousness in the soul, is folly, and argues that they do not possess that principle now.

Finally, the Bible furnishes not a shade of evidence that the kingdom of God is merely a principle of righteousness in the soul. The evidence from that Book, on this point, is all against this fanciful dogma, and in favor of a literal kingdom. We will look at some of the evidence which justifies this conclusion.

1. *The true import of the phrase.*—But few terms, from time immemorial, have been of more common use and better understood, than *kingdom*, when applied to earthly governments. It has invariably implied a *King*, invested with supreme authority; *Territory*, over which he holds an exclusive right; *Subjects*, who pay allegiance to no other ruler; and *Laws*, the only code of the Kingdom. These are indispensable components of a well organized and efficient kingdom of this world—and as the inspired writers have not explained the term differently, and used it so frequently in reference to the kingdom of God, of Christ, &c., it amounts to nearly an absolute certainty, that they so understood its meaning. They have used the term in reference to a real literal kingdom, or they have left us in the dark relative to the object for which it was used.

2. *It does violence to every just principle of exegesis, to give the phrase any other than a literal signification.* The following examples will clearly illustrate this point. In Dan. ii., in explaining the metallic image, it is said of Babylon, “Thou, O king, art a king of kings: for the God of heaven hath given thee a *kingdom*.” Of Medo Persia, and of Grecia, it is said, after Babylon “shall arise another *kingdom* inferior to thee, and another third *kingdom*, of brass.” Of Imperial Rome it is said, “And the fourth *kingdom* shall be strong as iron.” Of Rome divided it is said, “The *kingdom* shall be divided—the *kingdom* shall be partly strong, and partly broken.” And of the destruction of all earthly

kingdoms it is said, “It shall break in pieces and consume all these *kingdoms*.”

No expositor of the Bible has ever given the term kingdom, in these several cases, any other than the most literal application. And that they had no divine warrant for giving the phrase, *kingdom of God*, in the same chapter, any other than a *literal* signification, we fearlessly affirm. Of the kingdom of God it is said, “And in the days of these kings shall the God of heaven set up a *KINGDOM*, which shall never be destroyed: and the *KINGDOM* shall not be left to other people, but it shall break in pieces and consume all these [earthly] *kingdoms*, and it shall stand forever.”

Thus we see that the term kingdom is indiscriminately applied to the kingdoms of the world and the kingdom of God. And if it is to be understood in a literal sense in one case, it must in all. But if it means a *principle* in one case, it does in all, only in reference to the kingdom of God the principle is a righteous one, but an unrighteous one in reference to the kingdoms of the world. This conclusion is unavoidable, on the hypothesis of the kingdom of God being a principle, instead of a real substance, or organized kingly government. Proof infallible says that the latter is the case.

Psa. ii. 6. “Yet have I set my king on my holy hill of Zion.” Isa. ix. 7. “Upon the throne of David, and upon his kingdom, to order and establish it with judgment and with justice from henceforth even forever.” Luke i. 32. “The Lord God shall give unto him the throne of his father David.” And Acts ii. 29, 30. Here we are told that God had sworn with an oath to raise up Christ to sit on the throne of David. Now, the ‘throne of David,’ and ‘holy hill,’ in these texts, are used in reference to the kingdom of God. Hence, if it is a principle, then the throne and holy hill must be principles also! and we may add, that the *king* upon the throne, his dominion, laws and subjects, are nothing but principles! This, in fact, would be no kingdom, but simply a combination of certain principles, under the name of a kingdom.

Further testimony on this point would be superfluous. Sufficient has been given to demonstrate the fact, that the divine writers had in view a *literal kingdom*, in which Christ should, in *fact*, in *person*, reign “King of kings, and Lord of lords.” Whose dominion will be “under the whole heavens;” whose subjects will be all the redeemed; whose laws will be universally obeyed, and whose kingdom will fill the whole earth, and never end.—*To be Continued.*

To Correspondents.

☞ The friend who recently sent us a *counterfeit* one dollar bill on the “Broome County Bank,” will much oblige by exchanging it for a genuine one.

☞ The decision of the church at Ameliaburg, C. W., relative to two of our ministers, we think not advisable to publish now. It is not necessary to extend the knowledge of such things beyond the bounds of the labors of the parties concerned. The whole matter can be communicated by letter to the several congregations where the parties are known, or labor. Then, in case a reconciliation should hereafter be effected, what has passed will never come to the public at large, to the injury of either of the parties. We hope and pray that a righteous reconciliation will speedily be effected. Will the parties try and do it? The suffering cause demands it, and the Lord is at hand.

☞ We have no authority from the word of the Lord for adopting Bro. H. Winchell’s plan of sending out brethren, &c. *Impression*, in such cases, should not be our guide. It is just as necessary that we do no more than is our duty, as to do all that

is duty—and while we avoid cold formality on the one hand, we should not run into wild fanaticism on the other.

Matt. xii. 31, 32.—A correspondent calls for an exposition of this scripture. Campbell’s rendering may shed some light upon it. It reads, “Wherefore I say unto you, though every other sin and detraction in men is pardonable, their detraction from the Spirit is unpardonable. For whosoever shall inveigh against the Son of Man may obtain pardon; but whosoever shall speak against the Holy Spirit, shall never be pardoned, neither in the present state, or in the future.”

By consulting the context, it will be perceived that Jesus had healed one “possessed with a devil, blind and dumb”—that he performed this mighty work “by the *Spirit* of God”—and that the wicked Pharisees attributed this miraculous and divine work to the agency or power of “Beelzebub the prince of devils.” This was detracting from the Holy Spirit, by attributing its work to the power of the devil.—It was also a *known* and *malicious* detraction: for those who made it very well knew that the devil would not cast himself out. They could speak against the Son of Man, call him a Nazarene, a deceiver, &c.—and not commit the unpardonable sin: for his claims to the Messiahship were not yet fully established—But to knowingly and maliciously attribute the work of the Holy Spirit to the agency of the devil, was, and is, a sin for which there is no pardon, neither in this world, nor in the world to come, universalism to the contrary notwithstanding.

☞ Your article, Bro. Reeve, sheds no further light on the resurrection, or the point in dispute.—Perhaps it will be as well to let the matter rest awhile, or until further light is obtained, or the Lord shall come and settle all our controversies.

☞ Bro. Lathrop—Such is the character of the subject on which you write, that we cannot publish your first article until we see the whole series.—Of this, we in substance informed you, soon after your communication was received. You must have overlooked it.

☞ Bro. B. Dutton—Daniel will ‘stand in his lot’ at the end of the 1335 days. He does not yet stand in his lot; therefore these days did not end last spring, neither have they yet ended. Let us be cautious how we spiritualize away the most plain and blessed promises of the Bible. Blessed are those who *wait* to the end of those days. May that blessing be yours.

D. Crary—They would be very acceptable.—Please send often.

MEETING IN OGDEN.—We had the privilege of attending this meeting only on the Sabbath. Bro. D. I. Robinson attended a day or two previous.—Brn. Bywater, Smith and Herring, through the meeting. The blessing of the Lord was upon his people, who were strong and joyful in the Lord.—Five humble disciples of Jesus followed their Lord in baptism, and some others we think will soon go forward in the same duty. Deep conviction of the truths taught, seemed to fasten upon the minds of some who were strangers to this precious faith and blessed hope. The Lord lead them to a perfect knowledge of his word in these things, and enable them to make the good confession, to the saving of their souls.

MEXICO.—The armistice is broken, and the American and Mexican armies have again met in the field of bloody strife. The result is not yet officially known. But it is generally believed that the conflict has been more destructive of life on both sides than in any other battle during this war, and that the city of Mexico has fallen into the hands of the Americans.

Correspondence.

FROM BRO. S. I. RONEY.

DEAR BRO. MARSH:—I am still looking for that "blessed hope," and I mean to look, by the grace of God, until the good Shepherd shall appear. I have been travelling the most of the time this summer, except two or three weeks that I turned Jonah-like, and went a sailing: not for the same reason however—not because I was unwilling to preach the preaching God bid me, or that I wanted to run away from the presence of the Lord; but I became quite destitute of necessary clothing, and I therefore went to work a few weeks to obtain some; consequently some of my good brethren have lost a blessing, for "it is more blessed to give than to receive." And the "liberal soul shall be made fat."

I have seen a good many of the despised Nazarene's disciples, who are also despised and hated of all men, in the different places I have visited. I have been a part of the time at Caldwell's Manor, Stanbridge, Dunham, Farnham, (C. E.), and Alburgh, (Vt.) The sheep in that section keep in droves and feed together on the blessed truths of God's word. They have been fortunate thus far in not being rent asunder by grievous wolves in sheep's clothing.—They are blessed with the labors of brethren Dudley, Sawyer, Taylor and Surrency. Each of these brethren are faithful laborers, and they visit them frequently. May the good Lord bless them. Amen. I have also visited the little flocks in Essex and Addison, (Vt.) In Essex they were, I should think, very low. The Lord revive them, and bring them up to their high privilege. Amen. The brethren in Addison, I should think, were getting along very well. Oua beloved Bro. Geo. W. Burnham labors with them. The Lord water his soul with the dews of heaven.

At Champlain the saints are well established, and settled in the hope of the Gospel; but, as a general thing, I think a little more spirituality would not hurt them. They have the labors of our true yoke-fellow, Bro. H. Buckley. May the Lord feed him with the bread of life, and make him Apollos-like, "mighty in the Scriptures." At Chateaugay, Burke and Belmont, the "children of the Heavenly King," are making good progress. Brethren Sutherland and Ingraham labor with them at present.—May the Lord bless them.

I was with the "little flock" at Malone a week ago last Sabbath—spoke twice at the hired house of Bro. Red. He lives in a modern Sodom. The Lord bless him, and his companion, and keep them blameless unto his coming. Amen.

I am now at Massena: the cause here is very low. Cannot some brother "come over and help us?" I am willing to do what I can, but you know that "a prophet is not without honor save in his own country."

I have had many blessed seasons with the dear saints scattered abroad. On parting with them, I have heard their fervent request, "Remember me to the throne of grace." O, I hope I shall meet with them all in the land of rest, where parting shall never come. Lord grant it. Amen.

"Fly swiftly round, ye wheels of time,
And bring the welcome day."

Yours, awaiting his coming,

S. I. RONEY.

Massena, Sept. 27, 1847.

FROM BRO. H. D. GOODENOUGH.

DEAR BRO. MARSH:—The Conference in this place was one of interest to God's downtrodden and afflicted people. The arm of the Lord was made bare to the sanctifying of many of the brethren and sisters; also reclaiming some prodigals, putting a new song in their mouth, even praises to our coming King. The lecturing brethren were Chapman, Bates and Wendal. They came among us richly laden with Bible evidence upon the blessed hope, proving by the word of the Lord that the kingdom of God is soon to be established. The gathering of the brethren was not as extensive as was desired, but the Lord made up the deficiency by his presence, in a powerful manner. On Lord's day, three joyful believers in the speedy coming of the Lord put on Christ by baptism. The Lord grant them part in the first resurrection.

Our meeting was held in a barn, it being the most convenient place we could obtain. In this village there are three meeting houses, professedly dedicated to Almighty God, but they cannot be had to give the cry, "Behold he cometh!" Men of the world have no difficulty in obtaining them for the most frivolous enterprise, whilst we, who are looking for Jesus are refused! The erection of the Baptist house was effected in part by our labor and money, and justly belongs to us, some share of the time.—Oh, how true it is that the nominal church has fallen, and that too beyond the hope of recovery. She spurns the only and blessed hope, and sleeps on in the most profound repose! The fable of the return of the Jews, the conversion of the world, a thousand years prosperity of peace and plenty this side of the coming of Christ, has well nigh done its work.—Well, I rejoice, dear brother, that the conflict will soon be over. "The word of the Lord attests the moment near, and that can never fail."

I believe your exposition of "nigh, even at the door," is correct—the true light. I am sorry that any of our good brethren should take exceptions.—I see no cause of offence. The Lord enable us to bear one another's burdens, and so fulfil the law of Christ.

Yours, looking for Jesus,

H. D. GOODENOUGH.

Copenhagen, Sept. 24, 1847.

P. S. I would say in behalf of Bros. E. S. Robbins, J. R. Randall, Eleazer and Calvin Shaw, that they left this place the 15th, accompanied by their families, for Illinois. Their post office address is Henderson, Knox county, Ill. They have been faithful children in this region, and as such we commend them to the fellowship of the faithful wherever in the providence of God their lot may be cast.

H. D. G.

FROM SISTER SHODY.

DEAR BRO. MARSH:—After a long lapse of time, we are brought down to the present, encompassed about by disappointments and trials, but glorying in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, &c. We feel not at all disheartened, but rather glorify God, that we can view our Deliverer so near: when the rebuke of his people shall be wiped off, and they enjoy the kingdom prepared for them from the foundation of the world. The hope of being restored, how glorious! and viewing it so near, "it brings us joy, without alloy; O hail, happy day!"

I often wonder at seeing many turn away from the truth unto fables, to serve the god of this world, with all its delusive snares, wherein is no consolation, no substance, which soon is to pass away.—We are led to think sometimes that he who has been begotten unto this lively hope, in sincerity, would not turn away, were it not exemplified before our eyes. But how soon will their sandy foundation be shaken when the Lord shall come to gather his saints, and "destroy them that destroy the earth." "Then shall the hail sweep away their refuge of lies." O that they would be wise, and realize that their belief or disbelief would not effect the truth in the case, and prepare them, when Jesus shall come, to stand before the Son of Man. What a day of joy to those who are ready, but dreadful to those unprepared. O God, awaken thy professed people to a new engagedness in thy cause. May they again, and for the last time, consecrate themselves entirely anew to thy service, for our toils are almost over, and the City is just in sight.

Said Paul, "We preach Christ and him crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto us that do believe, Christ the power of God, and wisdom of God." So it is at the present day; the coming of Christ is foolishness to many, but unto us that do believe, it is the power of God. If ever I desired that the pure unadulterated Word should be preached, it is at the present time, when all the influence that is in the world, (apparently,) is arrayed against the plain truth of the Bible, to sink the word of God beneath the notice of community. I would say to those who are called of God to preach the everlasting gospel, if ever you was inspired with zeal for the cause of Christ and salvation of mortal man, the present time demands it. This is short, and probation soon will be over.

"On! let all the soul within you, for the truth's sake, go abroad."

How big with interest is the present time; and I fear too many are slumbering at their posts. To those who are in this situation, the love of Christ, and your souls' eternal interest, constrain me to say, "escape for thy life," and tarry not a moment in this God-dishonoring station, but awake, and take to you the whole armor of God, that you may stand in the evil day.

I am, through patience and tribulation, (by which we must enter the kingdom,) your sister,
SOPHIA SHODY.

Lafayette, N. Y., Sept. 27, 1847.

FROM BRO. L. P. JUDSON.

DEAR BRO. MARSH:—Our Conference at Busti has closed, and we had a most blessed and precious season. Bro. Chas. Crawford preached the first and last discourses, and Bro. Robinson all others. The Spirit of the Lord was truly with us; and our souls were refreshed. The saints were strengthened, encouraged and edified, and others convicted. Prejudice and hatred against the cause and the truth were removed; and light, and reason, and love took their place. The Baptist Church in the place took firm and decided ground against us, and in answer to a request that we might occupy their house of worship during the Conference, said, through their pastor, "We decidedly answer, NO, and we wish not to be troubled with that question again:" yet some of their members attended, and had their souls refreshed by the common blessing bestowed upon us all. Much conviction was fastened on the minds of the community generally, as to the truthfulness of our positions, and it will not be so easy to prevent our having access to the people by sneers and contempt, as heretofore. Many will demand argument—will demand scripture and reason, hereafter.

The community are ready to build a comfortable house for the free discussion of religious truth, if we wish it, but whether we shall, we have not yet determined. Instead, however, of driving us out of the place, we shall undoubtedly make our arrangements to hold our meetings there as often as every alternate Sabbath, notwithstanding an occasional meeting in the evening, as formerly. The most of this region is accessible to the truth, except the churches, and we have generally good congregations. In this place I am giving a course of lectures, which have been well attended thus far, and the Lord is with us. I find here the fruits of your camp-meeting recently held in Bethany.

The Lord sustain and be with you, and all other friends of the cause, in all their efforts to extend the knowledge of truth, and advance the honor of Christ.

Yours, in Christian love and faith.

L. P. JUDSON.

Warren, Pa., Sept. 25, 1847.

BLOOMINGVILLE, O., Sept. 21, '47.

DEAR BRO. MARSH:—Being again at Bloomingville, I find that our Conference, that was held here about the middle of Aug., was productive of much good. At the time we were much blessed. There was a general gathering of the saints in the vicinity. Brother and Sister Seymour, on their way from Michigan, were with us. Our hearts were much comforted by the Word, and cheered with the certain prospect of immediate redemption. I now find the brethren and sisters rejoicing in God. Several, who had never confessed the truth of the advent near, are now established in the faith, and rejoicing in the hope. We now have reason to hope that the good effects of the meeting will be manifest till the appearing of the Lord.

Yours, in hope of a crown of life,

E. MILLER, JR.

FROM BRO. C. CRAWFORD.

DEAR BRO. MARSH:—I sit down to inform you of our prosperity in the divine life. Our meetings at Laona and Busti were exceedingly interesting, considering the times of peril in which we live. We were much disappointed by your detention, but we were not deprived of the blessings of the gospel.—Bro. Robinson did the most of the preaching, and perhaps it could not have been done better. The

Lord helped him, and worked by him. On the Sabbath three were baptized. One of them had been a Universalist for about twenty years. A few weeks ago his wife came out in the blessed hope, and was baptized just previous to the Conference, and now her husband has followed, and both are looking for and expecting the immediate coming of the Savior, and rejoicing in it. Praise the Lord: sinners find mercy at the eleventh hour. The cause here is in a good condition, notwithstanding we have passed through perils and trials deep and sore, even among

EVERY TUESDAY,

BY JOSEPH MARSH, EDITOR AND PROPRIETOR.

OFFICE OF PUBLICATION,

In Talman Block, Buffalo street, opposite the Arcade.

reminded us of our Savior's occupation.

Yours, in the love of the truth,

C. CRAWFORD.

Fredonia, N. Y., Sept. 22, 1847.

PERRY'S MILLS, Sept. 15, 1847.

DEAR BRO. MARSH:—I wish to say just a few words to my beloved brethren in Christ, through the "Harbinger." I do believe we are having our last trials on this earth. Every thing seems to declare, in thunder tones, time's career is closing, and I bless God for it. The Advent brethren in this section, as a general thing, are holding on to the blessed hope. I think there are many in this section who are ready to meet the Lord. As for myself, I need a great deal of grace. At the present time my health is poor, and I am confined at home with a sick son, who has been confined three weeks with the lung fever. It is a matter of doubt how it will turn with him. Pray for us, that all these afflictions may work out for us, "a far more exceeding, and eternal weight of glory." I would say to all my dear brethren in affliction, be patient: "for the coming of the Lord draweth near."

Yours, looking for glory, immortality,
and eternal life, very soon,

L. DUDLEY.

NORTH SCITUATE, R. I., Sept. 22, '47.

BRO. MARSH:—The Church of God in this place is still looking for the Lord; but some of our number are dead, and some have the form of godliness and not the power; but thank the good Lord, he has a few in this place who contend for the life and power of religion, and who, I believe, will be found with the wise virgins, when the Bridegroom shall come. We meet four times a week, to "comfort one another with these words." (1 Thess. 4: 16.) The good Lord is with us. Amen.

Yours, looking for Jesus,

STEPHEN N. GEARS.

BALTIMORE, Md., Oct. 1, 1847.

BRO. MARSH:—Bro. L. Osler is here laboring with us very acceptably. He lectures three times on Lord's day: morning and evening at our place of meeting, and at half past four in one of the market places, to large and attentive congregations, and I trust some seed falls on good ground. Peace, love, and union pervade our ranks.

Yours, in the bonds of Christian fellowship.

J. W. BLAKE.

Obituary.

"Blessed are the dead who die in the Lord!"

Died, on the 10th of Aug., Sister LOUISA HOWARD, wife of Bro. Adam Howard, of Massena.

Sister Howard embraced the Advent faith in '43, and was a firm believer in the same until the day of her death. She died in the faith of a speedy resurrection. She left a large circle of friends and relatives, a companion, and a family of seven children, to mourn her loss. May the Lord give Bro. Howard and his family grace, and patience to endure those afflictions, which are but for a moment. Our sister, and all the rest of those who sleep in Jesus, will soon arise in blooming immortality. Praise God! Let us not sorrow as others, which have no hope.

S. I. RONEY.

Latest Foreign News.

BY THE HIBERNIA.

The commercial distress in England may well be considered the most important feature of the news by this packet. The failures which commenced in houses engaged in the corn trade have extended to other branches of business, and the estimated amount of liabilities of houses which have failed since our last advices is more than seven millions of pounds, or \$35,000,000. A failure to meet business engagements to so large an extent as this, could not but be felt in every branch of trade, and their consequences both in great Britain and elsewhere must be most important.

FRANCE.—At Paris, on the 3d ult., the Sardinian Ambassador resident at the French Court, presented at the office of Foreign Affairs a diplomatic note from his Government, of which the following is the substance:

In case his Holiness, Pope Pius IX., should claim armed assistance of his Majesty, the King of Sardinia, against Austrian invasion, his Sardinian Majesty will consider himself bound not to refuse the Sovereign Pontiff that assistance, it being his duty as an Italian power, to cause the independence of all the States of the peninsula to be respected, as guaranteed by the treaties of Vienna.

The communication was immediately forwarded to the King and M. Guizot, both of whom were absent from Paris. In the chief political and diplomatic circle, this movement of Sardinia in favor of the Pope excites the greatest sensation.

IRELAND.—In Ireland there appears to be a general inclination to resist the repayment of the loans advanced by the Government through the Relief Commissioners to the several poor law boards throughout Ireland for the purpose of alleviating the universal distress which prevailed in that country during the past year. Such conduct will no doubt lead to very serious results, especially if the Government insists upon the repayment of the money.

ITALY.—It is stated in the London Sun, of the 18th ult., that the Marquis of Normandy called on Guizot on Thursday, and officially announced to him that the British Government would not permit foreign intervention in Italy. Austria, on the other hand, it was said, announced her intention of interfering in every town of Italy, in which a national guard should be established.

The Semaphore de Marseilles, of the 13th ult., states that if the protests of England and France against the occupation of Ferrara were productive of no result, those two powers would effect a landing at Ancona and Civita Vecchia.

The Pope was said to have declared to M. Rossi that he would not, until the last extremity, claim the assistance of the foreign powers, and that he still hoped to induce the Austrians to evacuate the town, by the firmness of his attitude.

It was rumored on the Bourse on Thursday that Guizot had refused to concur in any intervention in the affairs of Italy.

Italy is still the scene of great excitement. In Lucca and Tuscany it will be observed that the population have extorted from their rulers a sort of pledge to promote Progress, while their liberties have been secured by the institution of the Civic Guard from the two Sicilies.

The accounts which reach us are vague and conflicting, but is evident that a serious movement is gradually working in favor of popular rights. The Austrians have faltered in the execution of their ambitious designs on Italy. Prince Metternich no doubt imagined that the Italian States might be as easily absorbed into Austria as Cracow was last year; but the resistance of the population of the whole of Italy, and the decided opposition of England, have so far wrought upon Prince Metternich that he has written an apologetic note to President Ochbensein, whose political existence he before scarcely recognized, endeavoring to explain away the occupation of Ferrara by the Austrian troops.

There is no doubt that some diplomatic excuse will be framed, to enable the Austrians to retrace their steps, and retire from Ferrara, unless some event should happen, either in Naples or in the Papal dominions, to excite farther alarm of Prince Metternich lest the liberal sentiments now finding loud ex-

pression throughout Italy should extend into Venetian Lombardy, and perhaps reach Vienna itself.

The Germans are as ready as the Italians to strike a blow in favor of Constitutional and Religious Freedom.

The *Nouvellism de Marseilles*, of the 14th ult., mentions that an insurrection took place at Naples on the 8th ult. One account stated that the King had fled, and another that he had fallen into the hands of the insurgents.

The *Censor de Lyons*, contains the same announcement.

Bologna letters of 9th ult. announce that the Duke of Modena and his family had left their dominions and retired to Parma.

It was correctly believed in Bologna that Austria would take military possession of the Duchy, and was determined to interpose in Romagna and Tuscany.

RUSSIA.—Letters from St. Petersburg of the 7th ult., state that the city had been visited with the most terrible storm of wind and rain ever experienced within the memory of the oldest inhabitants. It rained incessantly for 48 hours, while the wind blew with intense violence. The result of this visitation was the destruction of above 400 houses. At one period fears were entertained for the safety of the entire city, and some timid and superstitious persons apprehended that the end of the world was at hand.

FRANCE & ITALY.

The Paris correspondent of the *Schnellpost*, who is apt to communicate information which reaches America from other sources by the next steamer after his letters have been published, has the following:—

"England surmises that Louis Philippe has an understanding with Austria, and notwithstanding it is the Pope, the arch enemy of the High Church, notwithstanding she has no Ambassador at Rome, she orders two ships-of-the-line from Corfu to Ancona, and probably the English troops are at this moment already disembarked. Meanwhile, the *Journal des Debats*, the Court organ of the Tuilleries, blames the Pope most vehemently because, instead of settling the difficulties by diplomatic stratagems, he acted like a man of character and protested against the wrong that had been done. At once, on the news of the intervention of England, the King hurried to Paris from Eu, M. Guizot from Val de Richer, and all the Ministers from their summer abodes, and in a Cabinet Council held yesterday, it is said to have been resolved to occupy Civita Vecchia as soon as it is ascertained that the English have occupied Ancona.

Against whom does France direct this demonstration? against Austria, against the Pope, or against England? The question is not easy to answer, and no doubt it was not answered in the Cabinet Council, but it was simply determined to go no farther than the mere demonstration which each power can refer to itself. As matters grow complicated, time is gained for the decision. This is about the condition of things after the sudden developments of the last few days. May the cause of Freedom at last find a place where it may rest its lever! We will not find fault whether the Capital and the Vatican or the Column of July and the Abbaye stand on that ground."

ITALY.

Italy appears to be in a critical and most exciting state. Austria has actually made her threatened invasion, having invested Ferrara with her troops. Inasmuch as the Pope had declared his determination to resist this encroachment, and had made preparations accordingly, the aspect of affairs appears decidedly portentous. The king of Sardinia has resolved to aid the Pope, and England is expected to take the same side. It is said that the British government is preparing a formidable naval expedition at the Ionian Islands, to aid the Pope. The Pope is said to have declared he will lead the Italian army in person.

THE POPE AND THE FRENCH GOVERNMENT.—The Paris Univers publishes the following letter, dated Rome, Aug 23:

The French Government has just experienced one

of the most serious checks which the diplomacy of a Cabinet can sustain; and the Pontifical Government on the other hand, has given one of the noblest and grandest examples of courage and independence. After a wily course, and a language full of duplicity, M. Rossi at last resolved to make, in the name of his Government, the offer of an armed protection. Cardinal Feretti, in the name of his, replied, with a manliness and frankness that astounded the diplomatist, that the Pope had never implicitly relied on the intentions of France; and that, after all that had passed, and her conduct in the evil days of last month, and in presence of the violation of the territory of the Pontifical dominions by Austria, his confidence in her had not increased.

He consequently refused French intervention, as he had protested against the Austrian occupation—the more so as he could not help considering the two governments as bound by a secret compact, and to have hitherto acted with a perfect accord. The Cardinal then announced to M. Rossi his intention to begin by opposing force to force. With that view, a camp of 5000 men is to be formed at Forli, and the frontiers are being placed in a state of defense. The spiritual and moral arms will next come into action. The resolutions of the Pope have been notified to all the Ambassadors. It is said that the Neapolitan Government has also offered its support, which was accepted, but on the express condition that the proposition should be directly made by the King himself.

It is stated also that General Romarino and other Polish generals have tendered their services to the Pope for the organization of his army, and are hourly expected. The conduct of the Swiss in Romagna is greatly lauded. They have openly manifested their detestation of Austria, on the occasion of the attempt of Ferrara, which has produced an immense sensation all over Italy.

ITALY & AUSTRIA.

The Austrian Government is determined to march troops into every town or city of Italy in which National Guards have been or shall be established. Thus, Rome may be deemed in a state of siege and hostilities inevitable. It is now, I lament to say, impossible to believe that terrible collisions will not occur, if they have not already taken place, throughout Italy. The next news from Milan, in particular, is looked for with inconceivable anxiety. The Austrian Garrison of that city numbers 18,000 men.—The people are said to be determined on revolt. There would in such a case be a horrible massacre, and the insurrection might be quelled. The people of Piedmont, of Modena, of Lucca, of Tuscany—nay, even of Switzerland—would attempt to succor them, and thus the whole of the north of Italy and Switzerland might be engaged in an awful contest. Rome will not be so early the theatre of war, it is believed; but Naples, if not already in full revolt, will attempt a revolution. It is stated here to-day, that an insurrection took place in that city on the 9th inst. It is even said that the King was in the hands of the people. There are, however, reasons for believing that the insurrection had not yet occurred (on the 9th inst). The duke of Modena has removed from his capital to Parma. This is preparatory to the occupation of his territory by Austrian troops. In a word, were intelligence to arrive here to-morrow, that from Piedmont to Calabria all Italy was in a flame, it would occasion no surprise.—*London Times*.

The following items are from Elihu Burritt's "Over-Sea Omnibus."

REVOLUTIONARY ASPECTS.—News of the extraordinary events that have transpired on the continent, must have reached America ere this. Austria has marched into the Pope's dominions, to overawe or crush the new reforming spirit in Italy, and that spirit is all in a blaze at this menace of despotism. The British Government has manifested a determination to interpose an armed force against the Austrians; the French people are burning to do the same, but Louis Philippe appears to side with absolutism too strongly to gratify their wish. Affairs are critical in France, and aggravated almost daily by a variety of startling events and disclosures.—Close upon the heels of the cases of ministerial corruption and frauds, followed the awful tragedy of the Duke de Pruslin's cold-blooded murder of his

wife—his arrest, imprisonment and self-destruction by poison. The people are agitated with the suspicion of a connivance with the suicide, in order to save a peer the disgrace of the scaffold. France is verging toward a revolution, apparently, and balancing upon the question whether it is to be one of moral or physical force. Now is the time for the friends of peace to mingle their councils with the murmurs of the multitude. Spain and Portugal are gradually sinking into insignificance, beneath the weight of "absolutism" or its inertia.

AWFUL DISASTERS.—An emigrant ship with 300 passengers, was recently driven upon the rocks, on the eastern coast of Scotland, and all were swallowed up in one common grave, without one being left to tell their fate. There is a report of the loss of 200 lives on board of a steam-packet from Bristol, by the bursting of its boilers. There were nearly 500 persons on board when the explosion took place. There was also a terrible accident on the Thames about a week ago. The boiler of the Cricket, one of the little half-penny boats which ply between London and Westminster bridges, burst at one of the intermediate wharfs. About half a dozen persons were killed on the spot, or have died since, and several severely injured.

Volcanic Eruption in the Pacific.

A new volcanic eruption has occurred upon a small uninhabited island belonging to the Vavan group, of which an account has been published at Samoa, by J. C. Williams, Esq., United States Consul, and Capt. Sampson, of New Bedford. The island is named *Toku*, and lies sixty miles northwest from Tava. On the 9th of June severe shocks of an earthquake were felt at intervals at Tava; on the night of the 11th a very bright light was seen in the direction of Toku. The next morning every thing was covered with dust, and the air had a smell of sulphur. On the 13th Mr. Williams left Tava and approached Toku. Immense volumes of smoke and dust were perceived, and on the morning of the 12th Capt. Sampson, of the C. W. Morgan (whaler), on his way from one of the Tonga islands, entered the shower of ashes. Before they entered, it appeared like a squall; so soon as they got into it the eyes of the men on the watch were filled, and the deck began to be covered with fine dust. Captain Sampson put the ship about, but, being persuaded that there was no land near, he continued his course. As the sun arose the dust appeared of a dark red color, rolling over like great volumes of smoke, presenting an awful appearance; at eight o'clock it was so dark that candles had to be lighted in the cabin; at 11 A. M. it began to clear a little, the sun appearing occasionally; by noon they got out of it, being then in 171° 45' west, and 11° 2' south, having sailed across the shower at least forty miles.—Capt. Cash, of the ship Massachusetts, got into the shower about the same time, though at least sixty miles east of Capt. Sampson, and not far from Savage Island. The ashes penetrated every crevice of the ship, and fell in such quantities that Capt. Sampson believes that tons of it fell on the deck, which had to be cleared from time to time.

The dust is of a dark gray slaty color, of specific gravity 1.076, containing a large proportion of sulphur, and so much of free sulphuric acid as to give it a sharp taste; it also contains a small proportion of iron. No doubt a minute analysis would give the usual combinations of silica and several of the sulphates usually found in volcanic dust.

Religion Abroad.

I have been an attentive observer of this matter wherever I have been—in France, in Italy, in Germany, in England, and elsewhere. Europe is divided into two large sects of Christians—Protestant and Catholic; but in point of piety and morality, I am persuaded there is very little difference between them. There is more real religion in the United States; and this arises from the fact, that there every sect have to support their own clergymen. But in Europe, the utmost indifference, if not something worse, exists among the great mass of the population towards all religion. Both high and low, educated and ignorant, exhibit this indifference, almost amounting to unbelief. Throughout the continent—in Italy, France, Germany—both Catholic and

Protestant—the old churches are exhibited at all hours, as curiosities, for hire; and the very clergymen pocket the money thus collected from the travellers. None seem to go to church to perform their devotions, except old women, old men, and young children. The kings, emperors, and other high official personages, of both sexes, affect to be pious, and attend religious services; but the great bulk of the educated and intelligent are just as indifferent as the same classes were in the old Roman world, in the age of Augustus.—*Christian Witness*.

I am, through patience and tribulation, (by which we must enter the kingdom,) your sister,
SOPHIA SHOUY.

Lafayette, N. Y., Sept. 27, 1847.

FROM BRO. L. P. JUDSON.

BUSINESS NOTES.

H. Sharp—We stop it as ordered, but will send again if desired. The \$2 will pay for another year.

S. C. Knowlton—You will find it acknowledged in no. 10.

APPOINTMENTS.

Bro. C. Crawford appoints to preach at Arcade, evening Oct. 12.
West Sparta, where Bro. Cox may appoint. Oct. 13.
Slabcity Oct. 14.
Le Roy Oct. 18.
Lockport Oct. 20.
Moss Corners Oct. 21 & 22.
Cross Roads, Canada Sabbath, Oct. 24.
Toronto Oct. 28.
Buffalo Oct. 29.

Bro. G. Henley appoints to preach at

Clark, C. W., at Bro. Aldridge's Oct. 12, 7 P. M.
" Bro. Lent's Oct. 13, 7 P. M.
Darlington, at Bro. Orr's Oct. 14, 7 P. M.
" Bro. Conet's Oct. 15, 7 P. M.
" Bro. Hogarth's Oct. 17, 11 A. M.
" Winchester Oct. 18, 7 P. M.

Providence Permitting, I shall preach at Auburn, N. Y., on Sunday, Oct. 10th; and at Seneca Falls, Sunday, Oct. 17th.

H. HEYES.

REMITTANCES FOR THE HARBINGER.

The first column of figures shows the amount of the remittance; the second column, the number to which it pays. Those who are indebted for back numbers, can ascertain for how many, by deducting the number opposite their name from the present Whole No.

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J Wright 1.00	208	W Pershall 1.50	195
A H Robbins 87	192	Miss D Maynard 2.00	211
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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

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Rochester, N. Y., Tuesday, October 19, 1847.

WHOLE NO. 199.

EVERY TUESDAY,
BY JOSEPH MARSH, EDITOR AND PROPRIETOR.

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Poetry.

The Realms of the Blest.

We speak of the realms of the blest;
Of that country so bright and so fair;
And oft are its glories confessed—
But what must it be to be there?

We speak of its pathways of gold;
Of its walls deck'd with jewels so rare;
Of its wonders and pleasures untold—
But what must it be to be there?

We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within—
But what must it be to be there?

We speak of its service of love;
Of the robes which the glorified wear;
Of the raptures which every heart move—
But what must it be to be there?

May we, then, 'midst pleasure or woe,
For that kingdom our spirits prepare;
And shortly we also shall know
And feel what it is to be there.

The New Earth.

[The following hymn, which appeared in our paper a few weeks
since, we republish, by request, with a few corrections, and the
addition of the fourth stanza, which was written after its first pub-
lication in the magazine from which we copied it.—Ed.]

When this fair globe, that hath so long to sin's dark reign been given,
Is blotted as a cursed thing from out the host of heaven;
Oh! then from His untiring hand who gave creation birth,
Another yet more bright will spring—a new and joyous earth.

To faith's pure eye its hills and vales in beauteous robes appear,
Its gushing rills all luminous, its silent waters clear;
And verdant groves and blossoms fair within the vista rise,
With shaded grot and flowery walk, and bowers of Paradise.

Yet more transcendent glory still attunes the heart to praise,
And bids the joyful lips break forth in ever-grateful lays;
The same that wakens joy in Heaven, and constitutes its worth—
Unsuited beams of righteousness adorning that "new earth."

Thrice blessed orb! From every mount and every glen shall rise
A quenchless flame of perfect love, accepted sacrifice;
Each hallow'd morn, and noon, and eve seraphic notes will bear,
And He who cover'd Sinai's top shall dwell in glory there.

The "morning stars" will then again in lofty songs unite,
And all the sons of God raise high their shouts of pure delight;
Yea, God Himself will call it "good," and that bright work divine,
Amid the countless gems of light for evermore will shine.

A. C. JUDSON.

Original:

[For the Harbinger.]

Life and Death.

DEAR BRO. MARSH:—We are truly living in
a most important time, and we, as expectants of
the coming kingdom, occupy a station differing
widely in many respects from that of any people
who have lived before us. Responsibility, O
how weighty, rests upon us who are looking for

our coming King. Light, such as *never* before
emanated from the sacred page, has shone into
our minds, and given us new views of many of
the most important subjects of revelation. We
have found that tradition, as potent as her power
may be, must and will yield before the mighty
power of truth; that is, where the mind is unbi-
ased, and is open to conviction. For we may
present truth, as has been done in numberless in-
stances by the Adventists, to those who are close-
ly encased in their prepossessed views and opin-
ions, and it will make no impression, for the rea-
son that they will let it have no weight. But as
soon as the mind rids herself of prejudice, and
there is a desire for knowledge, *then* truth will
cut. Would to God that many were in this state
of mind now; but, alas, few are seeking that
honor and that knowledge which cometh from
God only. The great mass are well content to
pursue their own way, regardless alike of the Bi-
ble and its Author. This, in a great measure, is
as true of the church as the world. They, as a
body, have become "lovers of pleasure, more
than lovers of God"—they have rejected the *truth*
and are turned unto fables. The ignorance of
Bible subjects, which is so apparent everywhere
among professors, is truly lamentable. Of this I
have specimens almost daily, in my intercourse
with different individuals, as my business affords
me frequent opportunities of introducing the
great subjects which are ever on my mind. But
O, the ignorance, and the willingness thus to re-
main, how distressing! Says the prophet Ho-
sea, 4th chap., 6th verse, "*My people are de-
stroyed for lack of knowledge.*" Is there not a
great lack of knowledge upon almost every sub-
ject of revelation among the professed people of
God at the present time? And the priests, the
ministers of God, are as ignorant of the word of
the Lord as the people themselves. Every day's
testimony adds conviction to my mind that they
and their flocks with them are receding farther
and farther from the truth. Yet there may be
some, here and there one, who, if aroused by the
words of wisdom, will give an attentive ear, and
show an inquiring mind; but the great body of
professors, as well as non professors, are seeking
for every thing and any thing but life eternal.

ETERNAL LIFE! what subject can be present-
ed to the human race so important, and in
which they have such an interest as this? The
provision is so adapted to our present wants, and
so meets the ills and infirmities of our existence
here, that it would really seem that such glad
news would be received with joy by every heart.
One of the great objects of the present genera-
tion is, to prolong life by any possible means.—
Thus we see every kind of practice, and all sorts
of nostrums and medicines, extolled as the great
curatives of the age, and to which the afflicted
are constantly resorting; but, alas, the sentence,
"Dust thou art, and unto dust shalt thou return,"
is still in force. But here is a remedy provided
which meets the case of *every one*, but it is by
the great mass wholly disregarded.

It has been a source of satisfaction to me, as
well as many others, that you have opened your
columns to the subject of Life and Death, for it
is one of vast importance, and demands the at-
tention of every one. The sneers and contempt
with which some, of whom we hoped better
things, have treated the subject, should not move
us from the path of duty.

Notwithstanding the opposition, it is neverthe-
less *truth*, and it will outlive the storm. I be-
lieve, and from good evidence, that the light which
has been thrown upon this doctrine has been the
great means of strengthening the Adventists, and
of sustaining them under their peculiar trials.

This truth keeps faith bright and clear in the
coming of Him, who is the Resurrection and the
Life. Around that coming clusters every ray of
hope for the dead and the dying. How can we,
who are but dust, lose interest in our only hope
of immortality? Let us cling to that with all
the powers of the soul.

The Hartford brethren have suffered much re-
proach in consequence of publishing upon this
subject, but are unharmed still, and cling yet
closer to the Word, knowing that that alone
should be our guide. Many say, as does Charles
Beecher, that "the devil is playing a game" to
bring the doctrine of the personal reign of Christ
into disrepute, by connecting it with extrava-
gances. But if such men will point out to us the
extravagance of believing that man in death
knows no more than he did before his birth, (Gen.
3: 19,) we will acknowledge it, for our minds
are open to conviction. God says, "The dead
know not any thing"—his breath goeth forth, he
returneth to his earth, in that very day his *thoughts*
perish—"The dead praise not the Lord, neither
any that go down into silence."

The Lord by his word speaks of death as sleep,
and thus calls it. Will Charles Beecher call it
extravagance thus to believe? Has not Satan
rather rejoiced in causing men to make a cove-
nant with death, and to be at an agreement with
hell, (Isa. 28: 15,) as all Christendom virtually
are? For all their hopes of a "blessed immor-
tality," like those of every heathen nation on the
globe, do centre in *death*, and not the resurrec-
tion. They speak of the triumphs gained at
death as the Bible speaks of them at the resurrec-
tion. Which shall we believe, God or the *ortho-
dox* teachers of the day? The one says, "The
dead know not any thing;" the latter that "they
know more than all the world!" The former
declares that "the dead praise not the Lord;" the
latter that "they are now seraphs at the right
hand of God, in his everlasting kingdom, singing
praises to God and the Lamb." I for one will
believe God rather than tradition, for I know he
"is not man that he should lie." And in a case
like this, where *revelation*, *matter of fact*, and
common sense, all agree, it is passing strange that
men will be visionists still.

If Charles Beecher, who has been pleased to
rank us with those who are not looking for the
Lord at all, (as certainly those who believe that
he has already come cannot be,) for believing in
the sleep of the dead, and destruction of the wick-
ed, will prove to us from the BIBLE, that man *out*
of Christ has immortality, eternal life, or in other
words, that he will live forever, then we will
acknowledge our error. Here is the point: if
man in himself has immortality, then the ques-
tion is settled. But if it is clearly evident from
the Scripture of truth, that man gains immor-
tality, or eternal life, only through Christ, he be-
ing "the resurrection and the life," then it fol-
lows of course that those who do not accept of
the terms of salvation cannot inherit eternal life,
but they must abide in death. Is not eternal life
the GIFT of GOD, and is not DEATH the wages of
sin? So the Bible tells us. The terms immor-

tality and eternal life are never qualified in the Bible as the religious teachers of the day qualify them. We read nothing in the word of God of a "happy immortality," and a "wretched immortality," but the simple terms "immortality," "eternal life," ever represent the greatest blessings that can be bestowed upon our fallen race.

If Mr. Beecher will look at this subject in the light of revelation, he will soon find to his satisfaction that the game the devil is playing is upon the *other side* of the question. It must be well pleasing to him to make men believe that they are immortal, and that death, our common enemy whose power he himself wields, introduces them into the Elysian fields of Paradise, for that doctrine will entirely obliterate the coming of the Lord, and make it an event of no consequence whatever; thus bringing into disrepute, and making it a thing of no consequence at all, the truth which the gospel presents as the hope and the *only* hope of the church—and the great and crowning event of every thing which God has done for this world. For if Jesus comes not again, all that has been done for the salvation of man will avail him nothing. It is at that coming that he brings his reward. These subjects are important, being part of the Advent faith and doctrine, and I cannot conceive how we can be accused of leaving that doctrine when we speak of these things. Has one truth no bearing upon another? and has one truth no connection with another? We know that they have, and they should be presented in that connection.

May the Lord preserve us, and keep us in the unity of the faith, blameless unto his coming.—

D. CRARY, M. D.

Hartford, Conn., Oct. 1, 1847.

[For the Harbinger.]

A Sermon.

"Watch ye, therefore."—Mark 13: 35.

In this time of peril, it is doubly necessary that every child of God be at his or her post, keeping up a constant and careful watch continually, lest at this hour of moral, midnight darkness, they be asleep upon their post, and the "thief approach" unheeded by them, "break through" and "steal" or "corrupt" their "treasure." Now let us briefly consider the injunction of the Savior, and

I. Who is commanded to watch?

The church, in all ages, has not been exempt from the duty of watching for an opportunity to do good, and benefit their fellow men; and also to watch over themselves and their heavenly treasure. But, that the church in all ages is commanded to watch for the fulfilment of the signs, and the coming of Christ. I think is not warranted by the Scriptures. Let me give a few reasons:

1st. They were not to expect the signs of Christ's coming until "*in those days*," and "*after that tribulation*."

2d. Paul told his Thessalonian brethren that "*that day should not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.*" (2 Thess. 2: 3.)

3d. Because the "words" were "*shut up*," and the "*book sealed*," "*to the time of the end*;" then "knowledge" should "*be increased*."

Consequently, I think it means the people of God that live within the limits of the last generation—those that "*see these things come to pass*"—those "*whom the Lord, when he cometh, shall find watching.*" (Luke 12: 37.) Lord, help us to watch.

II. For what are they to watch?

They are to watch for the fulfilment of prophecy that predicts the coming and kingdom of our Lord Jesus Christ, near at hand—to see when the signs in the sun, moon, and stars, take place

—to watch the plain, progressive, and literal developments of God's providence; which shows us that the "*kingdom of heaven is at hand*."—Also, to watch over our ourselves, and see that we are continually in readiness for that solemn yet glorious change. Let us watch and see that our garments are not spotted by the sins and pollutions of this world. We must take heed that our "hearts be not overcharged with the cares of this life, so that day come upon us unawares."—If we watch, that day will not come upon us like a thief. We cannot *sleep* and *watch* at the same time. No, no! O, let us be wakeful and watchful a little longer, then Jesus will come and take us home. Amen. Bless the Lord!

III. Will a knowledge of the definite day and hour be obtained by a careful and constant watchfulness of the signs of the times?

We think not: for this very reason we are commanded to watch; because we "*know not the day nor the hour*," wherein the Son of man cometh." But knowledge will be obtained, (by those signs,) and to what extent? We cannot extend it beyond the limits given by the great Teacher; and he has taught us to know that, "when we see these things come to pass, that he is *NEAR EVEN AT THE DOOR*"—that his coming is the *next event*, just so sure as summer is the next season after the putting forth of the leaves in the spring. We shall know that "*the night is far spent*," and that the day is *at hand*." This testimony is *positive, divine, substantial, and immovable*! Amen. All other testimony in reference to the day and hour being known, is *human and inferential*. Who then, let me ask, that has been watching, and has not been asleep, does not know that the "*kingdom of heaven is at hand*!"

IV. Our duty at this critical moment.

We should stand having our "loins girt about with truth, our lamps trimmed and burning," and be "*like unto men that wait for their Lord*." We should "take heed unto the sure word of prophecy." We should endeavor to disseminate those crowning truths, as much as in us lies, and to sound the last note of warning in the ears of this wicked and truth-rejecting generation; that, if by any means, we might save some. "Let us not sleep as do others, but let us watch and be sober."—*Wake up, brother! Wake up, sister!* Don't let this morbid drowsiness, that now reigns predominant over all Christendom, steal over your spirit. You are in danger, at this late hour of the night, of getting sleepy and drowsy, and consequently will have to suffer shame at his coming. "*Blessed is he that watcheth, and keepeth his garments.*" Wake up, thou drowsy soldier! gird on the armor anew. Watchman, stand to your post! Soon your warfare will be accomplished, and the blessing of eternal life be given. "*Watch ye, therefore.*" Amen and amen.

S. I. RONEY.

Massena, N. Y., Oct. 2, 1847.

Selections.

Authenticity of the Bible.

BY S. M. M'CORKLE.

[Concluded.]

Now sceptic, we will cite you to some prophecies found in Daniel, and tell us what ambiguity is to be found in his remarkable predictions.—Daniel, by the light of inspiration, has drawn the veil from the future farther than any one that has ever lived. He has sketched the future for at least three thousand years from the time of the vision. We will, at this time, only notice a few facts which have had a most unequivocal fulfilment. "And I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and

saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him; neither was there any that could deliver out of his hand; but he did according to his will and became great. And as I was considering, behold, a he goat came from the west, on the face of the whole earth and touched not the ground: and the goat had a notable horn between his eyes.—And he came to the ram that had two horns, which I had seen standing before the river, and ran upon him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram and broke his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."

Thus far we have the vision in figures, which, if an interpretation had never been given, a very slight acquaintance with history, would have enabled the reader to have made a proper application. But we have an exposition of the vision that sets the matter fairly at rest. "The ram which thou sawest having two horns are the Kings of Media and Persia. And the rough goat is the King of Grecia: and the great horn that is between his eyes is the first King. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

In another chapter, and on the same subject, the prophet says, relative to this Grecian King, "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity." Now, is there any thing ambiguous in these predictions? And nothing lacking to establish the truth of prophecy, but to make it appear that the predictions were made previous to the events, we need only refer the reader to arguments already advanced, equally applicable to Daniel's prophecy as to those made by Isaiah. According to the common calculations, Daniel lived six hundred years before Christ; and but few prophecies are dated within five hundred years of the Christian era. History records it as a fact, that the Jewish priests showed Alexander the predictions of Daniel: a part of which was not calculated to flatter the conqueror. Could any thing like favors be expected from the monarch by telling him that his kingdom was to be soon divided into four parts, and his posterity to be excluded from sharing in the mighty conquest he was achieving?—

Jewish priests could have had no motive of self-interest with Alexander's successor; for the prophecy describes not the agents which divided the dominions of Alexander among themselves, exterminating his family. Like the prophecies already noticed, some of the most prominent items in Daniel's prophecy had not been fulfilled, or in other words the facts had not conformed to the predictions till some centuries after the writings of the prophet had been transferred to other languages, preventing afterwards the possibility of fraud. In fact, some items in Daniel's prophecy have yet to be accomplished: besides his evident allusions to a return of the Jews. Sceptics argue against invincible facts, when they argue against prediction found in Holy Writ. Will sceptics tell us that the numerous predictions relative to the birth, life, death and suffering of the Messiah, were all fabricated after his birth, life and death, in the land of Judea? They have a task indeed in this matter. Almost the whole of the Jewish writings called the prophets are to be disposed of.

We propose making a few remarks relative to the predicted Messiah. Such a personage did appear according to prophecy. This fact alone substantiates the credit of the prophets, even if the Messiah was an impostor. Many circumstances were associated with the Messiah on the page of prophecy, and have had a literal accomplishment. According to prophecy he was to be "despised and rejected of men: a man of sorrow and acquainted with grief." He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.—He made his grave with the wicked, and with the rich in his death. He hath poured out his soul unto death: and he was numbered with transgressors. Messiah shall be cut off, but not for himself. (Dan.) And they shall look upon me whom they have pierced. (Zeeh.) Will sceptics tell us that these predictions have had no accomplishment? With this personage and these predictions a religion has been associated, proposing a system of the purest morals on earth.—As a proof of the truth of prophecy and the religion associated with this personage and his divine mission, we will draw a few arguments from predictions delivered by himself.

Had the disciples of the Messiah fabricated predictions to have suited facts after they had transpired, and these facts having no correspondence with the Jewish scriptures, nor the Greek translation by the seventy, the fraud could have been easily detected. It could not have been imposed on the world. And if the facts agree with the Jewish scriptures, there was no need of a new prophecy to suit the facts, but to show that the facts connected with Messiah, correspond with the law and the prophets. This was evidently the plan the apostles followed, for Luke, the historian of these matters says, that "Paul, in his manner was, went in unto them, and three Sabbath-days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead."

A prophecy made by the Messiah on the Mount of Olives, stands before the world at this time like a monument, preaching from age to age in imperishable facts, the truth of his mission and the divine authority of his religion. See Luke 21. "And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said, As for these things which ye behold, the days will come, in the which, there shall not be left one stone upon another, that shall not be thrown down—for there shall be great distress in the land, and wrath upon this people. And they all fall by the edge of the sword, and shall be led away captive into all nations: And Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee."

Now, can reason ask, and can faith expect, stronger evidence of the authenticity of the scriptures and the divine mission of the Messiah than manifest in these predictions and their accomplishment. If it were announced in peals of thunder once in every age, from heaven above, that Christ is the Son of God, would there be less scepticism and vice, or more virtue on earth?—We think the matter questionable. What ambition is there in the prediction before us?—Would predictions be made more plain, or fulfilled more consummated more literally? On the walls, Jerusalem and the temple, the prophecy of Christ has had a literal fulfilment. Jerusalem is encompassed by a trench, the walls thrown down, the temple demolished to its foundation,

and left without one stone upon another. There was great distress in the land and wrath upon the nation—they fell by the edge of the sword, and were led captive into all nations—scattered and dispersed almost over the face of the whole earth. All things written by the prophets relative to the fall and dispersion of the Jewish people have been fulfilled. They are driven among the nations, a reproach and proverb. They enjoy liberty as citizens in but few countries—they stand in fear of their life, "a trembling heart." They have been ejected from some nations—driven from land to land; without mixing with any—they remain a separate people—without any ties or affinities, holding them to any land or country.

They preserve an unconquerable attachment to the religion of Moses, and an invincible aversion to that of Christ. But they are to look on him whom they have pierced, "and they shall mourn for him as one mourneth for his only son," &c. What an array of evidence may be brought to establish the authenticity of prophecy and the sacred oracles, and but one way of avoiding their force and that resting on bare assertion, destitute of proof and entirely unreasonable. For it is both unreasonable and destitute of proof to assert that the prophecies relative to the destruction of Jerusalem and the temple, the calamities, overthrow and dispersion of the Jews, were made after the facts had transpired. Assertions may supercede the necessity of arguments with those who may be determined to disbelieve. To say the events respecting the Jewish people, city and temple, might have been circumstantially foretold, forty years before they took place, in the very way in which they have transpired,—without any other knowledge of the future than common observation, based on the usual course of things, is perfectly unreasonable and the last expedient in a desperate case. To say the Jewish prophets by their predictions deceived the world for five hundred years before Christ, and then taking the advantage of a change in religion practiced the same fraud by prophecy a century afterwards, and succeeded in deceiving the world by predictions fabricated during this period, is too unreasonable to be believed by common sense. Was the world more ignorant during this period, than it has been since? From the overthrow of the Roman Empire till the reformation, no age of the world has been deeper sunk in ignorance; and if ignorance favored the spirit of prophecy, no age since the creation was more happily calculated to give inspiration. By some writers it has justly been compared to an "incubus of a thousand years." Did this age produce any prophecy? No: but it was the subject of prophecy. It so happens that all the books of the New Testament except the Apocalypse, were written, according to the commonly received history of these things, before the destruction of Jerusalem. A rare combination, indeed, among the New Testament writers, and the thousands associated with them, to anti-date their books for the purpose of practicing the poorest fraud ever devised on earth.

Will sceptics tell us that these men practiced these frauds at the risk of their lives, and in all cases without motive or the possibility of earthly gain? Facing persecution, privation and endless peril; for what? Earthly inducements are out of the question. Inspire them with the hope of future reward according to the purport of their writings, and you will preclude the possibility of a fraud. For the man is more than a fool who expects a just God to reward him for lying in his name; in the very face of Holy Writ, that says, "all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death." Rev. 21. Men are honest as far as they know; where only future rewards

are in prospect: and such must have been the case with primitive Christians.

Luke evidently wrote the narrative called the Acts of the Apostles, some time before the destruction of Jerusalem; in it he refers to the one he had already written called the Gospel in which these predictions are recorded which we have been noticing. That the Gospel by Luke was written previous to the Acts, needs no argument among honest men. In the Acts he gives a history of Paul, his success in Asia, his travels, his return to Jerusalem—the tumult in the temple—his defence before the Roman Governor—his appeal to Caesar, &c. Now, none of these things could have taken place after the destruction of Jerusalem. Nor could human foresight, judging from the usual course of events, have made as circumstantial predictions relative to a city, temple or nation, without prescience more than mortal? It is presumption to take the affirmative on this question, to give it no worse a name. History records no such a case—no such predictions and accomplishments. There are no reservations, probabilities or contingencies taken into the account, but an unqualified sentence of dispersion upon the Jews, into all nations, their city to desolation and the temple to consummate ruin. A temporary ruin was not foretold, but a ruin in duration "till the times of the Gentiles be fulfilled." * * * * Iniquity is to abound, and the love of many to wax cold.—These are the harbingers of the close of the present Gentile dispensation, or "times of the Gentiles." A time of universal peril without its parallel in the history of the human family.—That a storm is gathering on the religious as well as on the political horizon of all nations, is but too manifest, and will burst with frightful fury; to the upturning of governments and the prostration of thrones and dominions, as sketched on the page of prophecy. We despair of calling a solitary being back from the horrid faith of sceptics. Our hope is limited to the possibility of preventing some few from embracing the dangerous belief. When we look at its mighty trophies in France, we tremble for the fate of our country. For the legitimate effect of Atheism, is to throw off all all restraints, political as well as moral, and turn loose lawless man with no other control than his misguided and infuriated passions. Atheism and boundless corruption are inseparably associated, and will be followed by the sorest judgments that the world has ever suffered. The crisis is not far distant, when the ministers of heaven's indignation will be commissioned like the destroying angels, and where the seal of the living God is not manifest, the manifest stroke of a discriminating God is to fall in the plenitude of Omnipotent power—at which scepticism will stand aghast and tremble, and own that the God of the whole earth reigneth;—when the acknowledgment will not be a sufficient atonement to save from impending ruin. *The Judge of the whole earth will do right!* Scepticism is outgrowing every other ism of the day, and to me it is a sad omen of an era of vengeance foretold by the mouth of the prophets. It is prevalent in Germany, rampant in France, and gigantic in America.

Will any one tell me that this most dangerous ism with the mighty tide of speculation which is rolling with the width of an ocean and rapidity of a torrent, is to pass off and leave the world unhurt. Speculations about Millenniums in the general, are perfectly visionary. The world is first to be deluged in error and vice—drenched in blood—smitten by the hand of Omnipotence—swept with the besom of destruction, before it will acknowledge that the Lord reigneth—before the Millennial reign of universal peace is to be ushered in. And, with fear and trembling we look at the mighty increase of scepticism, as the in-

roduction of this tremendous succession of events. Popular opinion is generally wrong.—Without looking at cause and effect; visionary speculators in prophecy, are dreaming about Millenniums—evangelizing the world—the triumphs of the Christian religion, in the very face of fearful declensions, tides of peculations, and the mighty progress of an *ism* that challenges Omnipotence to his face—defying his thunder, and deriding his very existence.

We ask reasonable men to give prophecy an unbiased examination—look at cause and effect—at the nature and consequence of these things—at the increase of lawless principles—their demoralizing influence on the world—the apathy of professed Christians—the impotency of human means to check the tide of corruption—the mighty revolt against moral restraints and revealed religion—spreading like a pestilence;—and then tell me what will be the situation of the world in less than half a century, if the stroke of heaven is suspended that long. Unloose the world from moral restraints, and law will present but a feeble barrier to vice in all its enormities. If a universal reign of terror is awaiting the world, and we may have our dark forebodings on the subject, it will be when, by the propagation of licentious principles, the mind of man is unloosed from the moorings which hold him responsible to his God.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, TUESDAY, OCTOBER 19, 1847.

Kingdom of God.

Having shown, in our article of last week, that the kingdom of God, instead of being a principle of righteousness in the heart, will be as really a literal kingdom, as Babylon, Medo-Persia, Grecia, Rome, or any other earthly kingdoms—we proceed to notice,

2. *Its locality.*—The popular doctrine of the times is, that the kingdom or future abode of the righteous is "above the ethereal blue"—or "beyond the bounds of time and space," or, as the poet sings,

"There is a heaven o'er yonder sky—
A heaven where pleasures never die,
A heaven I sometimes hope to see,
Then fear again it's not for me."

To this undefinable, unlocated, spiritual or fanciful heaven, it is thought that the disembodied spirits or ghosts of the good go, at the death of the body, to sing "psalms and doxologies forever and ever"—but as there is no proof anywhere of the existence of such a heaven, in such a place, for such a purpose, we will see what the Bible says on this subject.

David expected that the King, of the kingdom of God, would have the "utmost parts of the earth for his possession." Psa. ii. 8. Daniel believed the 'mountain' would fill the whole earth, and that the kingdom of God would be, not above, but under the whole heaven. Dan. ii. 35; viii. 27. Zechariah rejoiced in hope that the dominion would be "from sea to sea, and from the river to the ends of the earth." Zech. ix. 10. Christ promised that the meek should inherit the earth. Matt. v. 5. John records, as one high note in the song of the redeemed, "We shall reign on the earth," when "the kingdoms of this world are become the kingdom of our Lord and his Christ." Rev. v. 10; xi. 15. The EARTH, then, is where the prophets, Christ and his apostles, locate the *Kingdom of God*. And on the earth, under the whole heavens, it most surely will

exist, in all its promised greatness, glory, and ceaseless duration.

But, says the objector, the earth will be too impure, too gross for the throne and reign of Christ, and the home of the glorified and immortal saints. We admit it will, while in its present character, defiled with the corruptions and blood of six thousand years of sin and war—and while the curse is upon it. But let the curse be removed, so that 'there shall be no more curse,' and the earth be cleansed by the fires of the great and terrible day of the Lord, and made new and glorious, and filled with the glory of God, according to his oath and promise, and it will be none too gross, but just right for the location of his everlasting kingdom. When it was first made, and appeared in all its Eden loveliness and purity, it was not too gross for its Creator to walk upon and hold communion with the first happy pair. When it is restored to more than its Eden perfection, then "the tabernacle of God will be with men, and he will dwell with them," on the new earth, or the earth made new. Rev. xxi. 1-5. The location of the Kingdom, then, will be on the Earth.

3. *Has the Kingdom yet been set up?* Many contend that it has, from the fact that Christ is called King, and must therefore have a kingdom; consequently the kingdom must be set up. It is true Christ is called king; 'for this end was he born,' preached, suffered, was crucified, conquered death, ascended to the throne of his Father, where he now sits as Mediator between God and man; where he will reign as such, until he shall descend with a shout, with power and great glory, to gather his elect from the four winds; destroy the man of sin, them who know not God, and death, the last enemy; and cleanse the earth for the everlasting and glorious dominion of the kingdom. Then, we think, he will "deliver up the kingdom," or present it to his Father, saying, Behold, I and the children thou hast given me. Then sit down on his throne (subject to his Father, that God may be all in all), and reign King of kings and Lord of lords.

If the kingdom is now set up, why do despotic kings yet reign? Why is the promised dominion of Christ held by worldly monarchs? Not a foot of it has yet been possessed under the title of the King of glory. Why are his subjects under human and oppressive laws; poor, despised, persecuted and put to death: and unprotected by their King? And why do these laws put to defiance the law of this Supreme Ruler, if indeed he now acts as such?—These evils will not exist when the kingdom shall be set up and fill the whole earth. But they now exist, hence the kingdom is not yet set up.

Christ now acts as High Priest, Mediator, and Master, Lord, Captain, and Head over all things to the church. He is the nobleman who has gone into a far country to receive for himself a kingdom, and to return. Matt. xxvi. 14-31; Luke xix. 11-27. He has committed the affairs of his house to his servants, charging them to occupy and watch until his return. He has sent the Spirit to comfort and aid them in their work, and when the work he has gone to accomplish is done, and the bride has made herself ready, then he will return and fill his office as king, the ultimate end for which he was born and has filled all his other offices.

The kingdom to be set up will never end; but there is no state of society now, which any pretend to call the kingdom of God, either spiritual or literal, which is not in a state of unholy divisions; consequently must end. For a kingdom divided against itself is brought to desolation, and shall not stand. Matt. xii. 25. Therefore the promised kingdom has not yet come, for it will never be divided, nor end.

This kingdom was not set up, or had not come when Christ taught his disciples to pray, Let the sons of Zebedee requested to sit on the right and left hands of Christ in his kingdom, and he told them, it shall be given to them for whom it is prepared of my Father. Matt. xx. 21, 23. It had come at the institution of the Supper, when Christ said, I will not drink of the fruit of the vine, until the kingdom of God shall come. Luke xxii. 18. It had not come when Christ told Pilate, My kingdom is not of this world. Luke xviii. 36. In this the early Christians understood the subject. Clarke on this text. He says, "Eusebius relates Hist. Eccles., Lib. iii., c. 20, 'that the relative our Lord were brought before Domitian, and inquired whether they were of the family of David, and what sort the kingdom of Christ was, and where it would appear. They answered that this kingdom was neither of this world, nor of an earthly nature; that it was altogether heavenly and angelical; that it would not take place till the end of the world.' Observe, 'It will not take place till the end of world.'" Who can dispute this testimony?

But we have further evidence to offer. The kingdom had not come, at the crucifixion, when the repentant thief cried, "Lord, remember me when I come into thy kingdom." Luke xxiii. 42. It had not come at his ascension, when the disciples, agreeably to former instructions to pray for the kingdom to come, asked Christ to restore again the kingdom to Israel. Acts i. 6. It had not come when Jesus said, I shall be with you, and shall inherit the kingdom of God. 1 Cor. xv. 50. The subjects must be made like their king, immortal; then they will be prepared to inherit it when it comes. Matt. xxv. If it exists now, flesh and blood inherit the kingdom. It had not come, when Paul said, the quick and the dead shall be judged, at the appearing of Christ and his kingdom. 2 Tim. iv. 1. And it had come when John was on the Isle of Patmos; for then saw in the future, under the third woe and the seventh trumpet, the kingdoms of this world become the kingdom of the Lord and of his Christ, which will be at the time of judging the dead. Rev. 15-19.

The second chapter of Daniel affords infallible proof that the kingdom of God is not yet set up. It speaks of four universal earthly kingdoms, which were to precede the kingdom of God. One of these kingdoms, in its divided form, yet exists; there the kingdom of God cannot yet be set up. As the metallic image, which represents earthly kingdoms, was to be smitten on the feet and toes, symbolical of the last form of earthly governments. The smiting has not yet taken place: for earthly governments yet exist, hence the kingdom of God is not yet set up. Once more—when the image, or earthly governments are smitten, they will be broken ground to powder, or become as the chaff that is driven away of the wind, "that no place shall be found for them." Earthly governments yet have place, hence, the kingdom of God is not yet set. Finally, when the kingdom of God is set up, it will "fill the whole earth." There is now not a foot of this earth under the exclusive reign of the kingdom of glory—it is all under the power of earthly kings and rulers; it follows, then, as a matter of course, that the kingdom of God is not yet set up.

If this cloud of witnesses does not prove, beyond a shadow of doubt, that the kingdom is not yet set up, then we may despair of proving any point from the word of God and testimony of the early Christians.

Here the objector naturally inquires, if the kingdom is not yet set up, why is the present dispensation frequently called the kingdom of heaven, &c.

usual faithfulness. Bro. Johnson baptized two disciples of the Lord, who could not make their former sprinkling or pouring 'answer a good conscience.' We say to others in like circumstances, go and do likewise.

We found a cold indifference to the doctrine of the second advent, manifested by sinners and members of the churches in the place: but few of either class attended our meeting, with the exception of one or two evenings, and on the Sabbath. They seemed to say, we will hear no more about these things.—And if Springwater is a sample of the world, in this respect, we should entertain but little hope of many more being induced to hear and embrace the truth. But we thank God that now and then one, in other places, like the scanty gleanings when the vintage is done, is gathered in. Therefore let no one be disheartened—do all you can to save perishing mortals—one is of more value than all this defiled world.

I DON'T FEEL ANY DUTY.—Says the disobedient professor, when urged to discharge the duties of his high and holy profession. He believes, or pretends to believe, that he is excused from bearing the cross until his feelings are wrought up to such a high pitch of excitement, that he is like a cask of new wine, ready to burst for want of vent. But who has taught you that your feelings should be made a rule of duty? The Lord has not. The obedient child does not consult his feelings before it obeys its parent. It hears and sees its duty, and faithfully performs it, though it may be very crossing to his feelings. So with the children of the Lord: when they have heard or read their duty, or when they see it clearly before them, though their natural feelings may shrink at the cross, the duty should be performed, leaving the event with the Lord. He will bless; and his approbation, with a consciousness of having done right, will produce feelings which alone lay the sure foundation of your present and eternal felicity. "Blessed are they that do his commandments, they shall have right to the tree of life."

ALL THINGS WORK FOR OUR GOOD.—Some men are so fortunate or wise in managing the affairs of this world, that all things work for their interest or good. Wars, famines, pestilence, fires, tempests, money pressures, failures, high and low prices, peace and prosperity, all seem to be tributary to their interest. It should be so with Christians. If we live as we ought, and rightly understand the economy of grace, and the dispensations of Providence, all things will work for our spiritual good. Prosperity and adversity; things perplexing and pleasing; evil and good reports, persecution and brotherly love; the rights and wrongs of others; losses and crosses, sickness and death; all, may be made to work for the Christian's good. Think on this, ye desponding, poor and afflicted, over whom the waves of adversity have long rolled. Remember if you are patient, he will suffer none of your afflictions to work for your ill; but will turn them all to your profit. And if you do not fully realize it here, an eternal weight of glory will be your reward, when your sufferings shall be over.

A lengthy communication from Bro. Wells may be expected next week. Will he write more frequently—and will other correspondents resume their pens again. This is a time of peculiar perils to the saints, and it requires all the talents, wisdom, zeal and good works among them, to comfort, encourage and strengthen each other to endure unto the end. It is discouraging to the weak and feeble for those who are strong, and have ability to, and have been in the habit of writing for the press, to

become silent on the things that pertain to our precious faith and blessed hope: they should write often, if it is only a word of comfort, reproof, doctrine, or exhortation. Thus a lively interest is kept up through the whole body—the weak are made strong, and the strong happy. In reference to these things, we say, to all whom it may concern, in the words of Christ, Feed my sheep—feed my lambs.

BRO. MARSH:—I write in behalf of the church where I am laboring, and the cause of truth. We, as a church, take a considerable number of the "Advent Herald," and a few of the paper which you edit. We have seen, we think, a want of fairness in the Herald, in extracts made from the Advocate, by taking a part of different articles on the destruction of the wicked and unconsciousness of the dead, and replying to them, without giving the whole argument. And likewise that a criticism on the Greek word *kolasis* shows feebleness on that side of the argument. We thought an article from the "Bible Examiner" would set that matter in a better light. We accordingly voted unanimously to request the Herald to insert the article, and sent it, but it was refused. We now, unanimously, send you the same, asking you to insert it in the Harbinger.

Yours, for the truth and justice,

M. STODDARD.

Worcester, Mass., Oct. 5, 1847.

A Short Dialogue.

Bible Examiner. Brother Herald, you seem somewhat perplexed with the question about the State of the Dead and the End of the Wicked.

Advent Herald. Not at all, only you who hold that "the dead know not any thing," and "all the wicked will God destroy," are "hard to understand."

B. Ex. Perhaps we are, but you must try and be as patient as you can with us: we think God means what he says; and if we happen to be mistaken it is no more than some have been before us. It seems you think "Brother Cook" is in error in thinking "*kolasis*," Mat. 25: 46, signifies "cut off," and that his reference to Psal. 37: 9, "Evil doers shall be cut off," in proof that the wicked are actually to die, and not be eternally preserved, is wholly inconclusive.

A. Her. Yes: "The words 'cut off,' referred to, Psal. 37: 9, is the same word as that in Dan. 9: 26—'Messiah shall be cut off.'"—[Advent Herald, June 5.]

B. Ex. Very well; what conclusion to you draw from that?

A. Her. Why then, "if Messiah was not annihilated, it does not prove that the wicked will be."—[Advent Herald, June 5.]

B. Ex. Just be candid, Brother Herald. Do not put words in our mouths that we never uttered: we never used the phrase "annihilated;" and the impartial may think it is taxing our charity a little to much to have you and your co-workers perpetually harping upon a word the sense of which may be different in different minds. Had you stated the question fairly it would have stood: "If Messiah did not die it does not prove that the wicked will die." Then your controversy would have been direct with the Bible which affirms, "Christ died." Christ did die, therefore the wicked will die. Christ's death did not consist in endless torments: therefore, the death of the wicked will not consist in such torments.—Christ was "cut off," therefore the wicked will be "cut off;" the word you say is the same in both places.

A. Her. Yes: "The wicked will all be 'cut off,' i. e., separated from all the blessedness of the righteous."—[Advent Herald, June 5.]

B. Ex. Was Christ, when he was "cut off, separated from all the blessedness of the righteous?" If so, he was either in actual hell torment, or he was unconscious in death. Which horn of the dilemma will you take, Brother Herald? We shall see.—Now do not take back your words. Remember the "same word" expresses the cutting off Messiah, and the cutting off the wicked, if you are a judge of the original, or perhaps "Prof. Whiting" gave you that

information; if so, all the better: the better the authority the better the argument. If Jesus Christ died, as the Scriptures affirm, and was unconscious in death, then that is the death the wicked will experience: if the death of Jesus, or his being "cut off," was going into hell torments, then that will be the death, or cutting off of the sinner, if you are right in the words being the same: but then it follows, as the cutting off of Messiah was not an eternal confinement in those torments, so neither will the sinner's be: and let me now tell you, Brother Herald, what I have all along feared, viz: that you, and all that hold the same theory, will be compelled to take refuge in *Restorationism*: and one of your principal supporters does already, secretly, "think it very possible that the wicked will, sometime or other, be restored to the favor of God, though they will not have a part in the new earth." To such a result your theory must ultimately drive you, in this controversy, if you continue your present course of reasoning: at least, so I solemnly believe.

"Punishment"—"Kolasis."

The Advent Herald is hard pressed by questions in regard to its faith that the most just and merciful God has determined on tormenting his enemies in unutterable and unending torments. In the Herald of May 29th, we are told that the Greek word, Mat. 25: 46, translated *punishment*, is "*kolasis*;" that it does not occur but in one other place, viz: 1 John 4: 18, and that there it is translated "*torment*;" so it concludes the proper meaning of the original word is *torment*, and hence Mat. 25: 46, should read, and is, "These shall go away into eternal torment." It then adds, "If a doubtful point cannot be settled by the words of Christ, it can be settled by no authority whatever."

So it seems the Herald admits it as a "doubtful point." I am sure, for one, so far from its new translation of "*kolasis*" having "settled" the "point" it has gone a long stride towards Universalism. Its whole dependence in proof that "*kolasis*" signifies *torment* is on the fact that the translators have so rendered it in John 4: 18. Grove's Greek Lexicon gives several significations of the word. While it signifies "*punishment, chastisement*," &c., it also signifies "*a check, restraint, hindrance, pruning, topping*," &c. Now let us turn to 1 John 4: 18, the Herald's only hope. What is the "*kolasis*" there spoken of? Read the verse and connection. It is the "*kolasis*" [Herald, "*torment*"] of one that "*loves*" God, but is not "*perfect*" in love. "*Perfect love*," says John, "casteth out fear, because fear hath *kolasis*: he that feareth is not made perfect in love."

Now, if the Herald be right, the "*torment*" of the damned is simply the torment of not being "*perfect in love*," while in fact they *love* some. I ask any candid man, if "*kolasis*," 1 John 4: 18, is not more likely to have the meaning of "*hindrance*," which is one signification of the word, than that of "*torment*." What does John say? He says, while "*fear*" is indulged, or while it possesses the mind, it is a *hindrance* [kolasis] to perfect love; so that he who fears is hindered from loving God perfectly.

I now meet the Herald with a firm denial that "*kolasis*" is used in the Bible when "*torment*" is intended; and instead of "Jesus Christ's words" being quoted to "settle" this "doubtful point," they are only "the words of" the Herald. Our Lord invariably uses another word when he speaks of "*torment*," it is "*basanos*" and its derivatives. See the following texts: Matt. 4: 24: "They brought unto him all sick people that were taken with divers diseases and torments—*basanos*." Luke 16: 23, 28; "He lifted up his eyes being in torments—*basanos*." "Lest they also come to this place of torment—*basanos*." Rev. 9: 5; "To them it was given that they should not kill them, but that they should be tormented—*basanisthosi*—five months: and their torment—*basanismo*—was as the torment—*basanismo*—of a scorpion," &c. Rev. 14: 11; "The smoke of their torment—*basanismo*—ascendeth up," &c. Rev. 18: 17; "How much she hath glorified herself, and lived deliciously, so much torment—*basanismo*—and sorrow give her." Verse 10; "Standing afar off for the fear of her torment—*basanismo*." Verse 15; "For fear of her torment—*basanismo*." Rev. 20: 10; "The devil shall be tormented—*basanisthesontai*." It is easy to multiply texts on this point to show that our Lord never uses the word

"*kolasis*," as the Herald affirms, to signify *torment*, but another word *always*, unless the text Mat. 25 : 46 be an exception. The Herald, then, made a great mistake, unless it has some better reason to offer for such an *exception* than any thing it has yet produced, when it affirmed "The text is therefore literally, 'These shall go away into eternal torment,' " &c.

There is not a solitary text where the translators have given us the phrases *torment*, *tormented*, or *tormentors*, but that the original word is a different one from that used by our Lord, Mat. 25 : 46, except the single text 1 John 4 : 18. This fact speaks volumes : it shows conclusively that the text Mat. 25 : 46 is NOT literally, "these shall go away into eternal torment," as the Herald affirms. Had our Savior intended "*torment*," he most certainly would have used another word, which both himself and disciples uniformly use when *torment* is intended : and we have a most triumphant refutation of the position of the Herald on this question. Let the candid inquirer after truth judge if that is not the case.

[For the Harbinger.]

The Heavenly Morning.

Hail ye heirs of salvation—happy expectants of a day of rest—longing souls who watch with unsleeping eye for the first breaking of that blissful morning "sung in prophetic story," that shall bring deliverance to you and all her children. Blessed captives truly ! "Look up," saith Jesus ; "be of good cheer"—"Fear not, little flock," "Rejoice in the Lord always, and again I say rejoice," says Paul.—And why not ? The tokens of the eternal morning have appeared. The night is far, far spent. The day is at hand. The sure prophetic word shines clearer and clearer upon our course, in this dark state, revealing the sublime, the grand, the glorious, the angel-loved, heaven born, soul-thrilling truth on every side, above and below, that Eden's morning is about to open upon us—Christ, "the bright and the morning star to arise in our hearts."

"Why should the children of a King go mourning all their days ?" Come, "Sing unto the Lord, all ye his saints, and give thanks at the remembrance of his holiness, for his anger endureth but a moment : in his favor there is life : weeping may endure for a night, but joy cometh in the morning." Yes, and dominion too cometh in the morning—"the first dominion"—the universal dominion of the glorified earth. O, praise the Lord. Why, unto you that fear his name, shall the sun of righteousness arise, with healing in his beams. Before Him the shadows will flee—the darkness of the tomb be dispersed—its winter be past—the pensive steps of the mourner shall have been numbered—and the gushing tears of breaking hearts cease. Glory to God ! He ransoms us from the power of the grave—from the bondage of corruption—from the sting of death. He manifests the glorious liberty for which the sons of God have groaned with traveling pains, in concert with creation, from the first ravages of the curse till now.—Blessed morning of the great trumpet, that bids the "captive exile hasten"—welcome to his ceaseless rest ! Morning of the Chief Shepherd's return to "gather his flock from all places where they have been scattered in the dark and cloudy day"—or night of this sin-cursed world. Morning without clouds to them ! O, how bright, when the King of Israel shall put them together in their safe fold—their own sweet mountains. Day of gladness, triumph, and rest ; O, I long for thee ! I long for him who shall be as the light of the morning, when the sun riseth—as a morning without clouds. With the sweet psalmist of Israel I can exclaim, "this is all my salvation and desire" ! O come, thou just one, and rule. Cause the bones of thy sleeping millions to live and flourish in flesh like thine own, and with thee reign forever and ever. Perform the truth to Jacob, and thy mercy to Abraham, and thine oath to David, which thou hast sworn to them from the days of old.

In view of the morning being at hand, and our so soon seeing the face of the King of kings, and Lord of lords, O, my brethren, let us lift up our heads—be glad, be joyful, be sober, be watchful, and prayerful. Let us keep our garments unsoiled, that when the bright flashings of his burning throne shall be poured upon us, we may be without spot and shame—and have boldness with joy to shout, "Lo, this is our God ; we have waited for him"—we "have wait-

ed" and longed "more than they that wait for the morning," "and he will save us." Even so. Amen.

G. W. BURNHAM.

Vergennes, Vt., Oct. 3, 1847.

[For the Harbinger.]

Increase of Papacy.

DEAR BRO. MARSH :—While in your city a few weeks since, I heard a sermon in the Brick Church from Mr. Crampton, agent of the Protestant Evangelical Society (I believe,) about which I would like to say a word or two. In the former part of his discourse he presented some facts relative to the increase of Papacy in our land, which were truly startling—and in addition, stated that he had no doubt, if it continued to increase as rapidly for twenty years to come as it had in ten years past, *our country would be completely under its control*. These things were all true, demanding the attention of every one who bears the name of Christian. But after arousing the interest of his audience, and awakening their reasonable fears, he then turned the picture, and stated that there was very much being done for the conversion of Roman Catholics. A great many had already been converted, and *our only hope* consisted in their being converted as fast as they reached our shores.

Now, although the cases he mentioned were interesting, and no heart who loves the Lord could help rejoicing in the efforts made for the good of souls, and could bid them God-speed ; yet, I must acknowledge that my own heart was sad. It seemed to me that the *delusive hope* held up before the people was lulling them into a quiet slumber. That although they might contribute something for the aid of the Protestant Evangelical Society, the principal result of that sermon would be to induce the reflection—"There is no danger : the Catholics are increasing, but they will all be converted." Alas ! thought I, that there should be such apathy ! Let them but look abroad for themselves, and see that these conversions from Romanism to Christianity are as nothing compared to the conversions of Protestants to Romanism. That the influence of the latter is wide spread, and increasing even among the dignitaries of our own and other nations ; that the political power, in very many cases, is balanced in its favor ; and that the *spirit of Papacy* is now visible where we should not have dreamed of it a few years since ; yea, let them but "cease from man," and take their Bibles with sincere desires to know the truth, and learn that the "man of sin" is to *make war with the saints, and prevail against them until the Ancient of Days shall come* ; that he is only to be destroyed by the brightness of Christ's coming—and this delusive hope would vanish from them like the morning cloud.

But how blessed the true gospel hope amid such darkness and danger. This very darkness betokening light, being sure evidence of the nearness of a glorious day. Yes—the Papacy—the "dreadful and terrible beast" of Scripture, is rapidly gaining conquests in our world, and threatening fearful things. But he whose "right it is" to reign, will soon appear, and commit his body "to the burning flame," and deliver his true people : all who shall be "found written in the book." God grant that the eyes of all the saints may be opened to see these truths, and their hearts be comforted with this blessed, *only hope*.

A. C. J.

Jamestown, N. Y., Oct. 9, 1847.

Correspondence.

FROM BRO. A. H. ROBBINS.

Dear brethren, scattered abroad, permit an unworthy brother to address you. To most of you I am a stranger ; but, I trust, not a stranger to the trials that have fallen to the lot of all such as are "waiting for his Son from heaven ;" who, like our Savior, have become of no repute, lightly esteemed of men, and, as in Paul's day, a "sect everywhere spoken against." I do rejoice that the grace of God has made me willing to be one of your number ; for I esteem "the reproach of Christ greater riches than all the treasures of Egypt," and the world beside, while the curse is upon it. Let us not become weary in well doing, but exercise patience a little longer ; for yet a little while and he that shall come will come

and will not tarry. O, blessed hope ; it lifts me up to think that we have so good reason to believe that our suffering time will soon close, and we be permitted to enter the purchased possession ; "for if we suffer with him, we shall reign with him," but if we suffer for our faults, this promise is not ours.

Occupying as we do the last half of the last year of disputed time, and the generation who witnessed the dark day of 1780 being well nigh gone, let us look well to our calling and election that it be sure : for "not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." In view of the narrowness of the way, I am led to think that were our cities and village tested as was Sodom, there would not be found ten righteous where we have supposed there were hundreds. Alas ! is it not a solemn thought, that among the great mass who profess to be God's people, there are so few who bear the fruits of the Spirit, so few that give evidence that they love his "second coming near" ; for if the brethren of our former choice loved the near coming of Christ, they could not but sympathize with those whose whole souls are absorbed in the gospel of the kingdom at hand, and who, with the apostle, count all things but loss for the excellency of Christ. If they loved him that begat, they would love those that are begotten ; and, instead of closing their houses against us, as though we were heretics indeed, they would treat us as brethren, on our way to the heavenly Canaan ; and although they might not see the time so near as we do, it would nevertheless be no breakage of Christian fellowship.

In this place we have three meeting houses closed against the Advent brethren, and against the Abolitionists. And those who treat us thus, admit and believe that we are Christians ; consequently, I can see no reason why they have not shut out the blessed Jesus, whom they profess to love and serve ; for Jesus has said, "inasmuch as ye have done it unto one of these, my disciples, ye have done it unto me." Surely our brethren are occupying a fearful position. My prayer is, "Father, forgive them, for they know not what they do."

Amid these trying times we have one thing to console us : they cannot bar nor bolt the Holy Spirit, the Comforter from us, although we meet in barns and private houses : for Jesus is still mindful of us, and to his name be all the praise.

"Finally, my brethren, be strong in the Lord, and in the power of his might," remembering that it we ever get into the kingdom it will be by grace through faith, and that not of ourselves—it will be the gift of God, not of works, lest any man should boast.

Yours, in patient waiting for God's everlasting kingdom.

AUSTIN H. ROBBINS.

Copenhagen, N. Y., Oct. 2, 1847.

FROM J. J. PORTER.

DEAR BRO. MARSH :—We arrived in this city on Tuesday, in the enjoyment of tolerable good health. I had the opportunity of spending last Sunday with the brethren in New York city. It was the last day of the tent meeting at Niblo's garden. The meeting closed in a most interesting manner ; and I think I never witnessed more profound attention paid to the preaching of the word. It did seem to me as though every lover of the truth must have assented to the doctrines of Christ's speedy coming, as they were presented by Bro. Himes.

The cause in that city seems to be well sustained under the labors of Bro. Jones, who will continue to administer to them the word of life.

Yours, in hope,

J. J. PORTER.

Philadelphia, Pa., Oct. 8, '47.

EMERALD GROVE, Ill., Sept. 25, 1847.

BRO. MARSH :—The "Harbinger" is highly appreciated here—so much so, I think it will receive some aid from this quarter soon. There is a great inquiry on the subject of the end of the wicked, and the state of the dead. Many begin to see that the dead know not any thing, and that the wicked God will destroy. I think if I had some of Bro. Storrs' books on that subject, I could dispose of many for pay. I wish there could be some obtained. I am willing to act as agent for Bro. Storrs, and remit money as I receive it.

Your brother in tribulation,

MOSES CHANDLER.

Bro. G. Storrs will observe the above.

Miscellaneous.

Suspension of the Holy Spirit's Influence.

ITS EFFECT UPON THE EFFICIENCY OF THE MINISTRY.

The ministry of the gospel is at the present time sadly ineffective, as to the main purpose, the conversion and sanctification of men. Either the Word is not preached as it should be, or the Word preached does not profit, not being mixed with faith in them that hear it; or, what is more probable, both these causes concur. We are apt to forget how powerless is the best furnished ministry, without the life-giving influence. If the Lord our God be not among us, walking amidst the golden candlesticks, and holding the stars in his right hand, the efforts of the ministry do but beat the air. It may command a high style of eloquence, and invest our pulpits with attractions not inferior to those of the stage. It may excel in all learning and external grace, and command the plaudits of listening thousands, and yet accomplish nothing, as a ministry of Christ to dying men.

In proportion as the Spirit is withheld, the ministry is sure to be self-seeking. When the minister's heart is full of the Holy Ghost and of faith, he will put Christ foremost in his preaching. When under those living impressions of eternity, which the gracious influence imparts, the love of Christ constrains him, and knowing the terrors of the Lord he persuades men. He asks not what will please the ear, but what the hearer most needs to be told, to bring the wandering back to Christ. His words are as goads, under which his hearers cannot slumber. He has lost himself in the greatness of his theme, and his mind with resistless force of argument and strength of emotion, travels right on to the desired result. His mind drawing energy from his faith of things unseen—from heaven gleaming from above, and hell burning beneath, and from the sight of his fellow sinners, averse to salvation, impels him to speak in words that burn.

But when God's presence is withdrawn, truth fades from the mind, the realities of eternity cease to awaken emotion, and the speaker is powerless. He can no longer say, I believe and therefore have I spoken. And this is the reason why our ministers now speak with such diminished power. The withdrawal of the Spirit involves the removal of the power, because it removes the vivid impressions of the truths uttered, and because it leaves us preaching ourselves rather than Christ. In proportion as the sanctifying power is withdrawn, does the minister's heart become cold and selfish. In that proportion does the minister's own advantage become his aim. This end he will seek, perhaps, by shunning all unpopular doctrines, or by concealing his doctrine under the gorgeous drapery of his language, or he will put it forth in ambiguities or pointless generalities; or in countless other ways, too common to need description, will he seek his own advantage. And it were easy to see what a blight must fall upon the church whose minister seeks only his own ends. But when the Holy Spirit is wholly withdrawn, the church, almost as a matter of course, falls under such a ministry. Not that every church, that is not for the time being enjoying what is called a revival of religion, has to this extent a cold and selfish ministry; but in proportion as vital influences are withdrawn from the church and ministers become thus barren.

The remark is frequently made by reflecting men, that a sad change has gone over the ministry, and there is a great deficiency in the general mode of preaching. The complaint is not, that our ministry is not learned or eloquent enough; but that it lacks power to penetrate the spirit of man and set the heart and conscience at work. But there is no remedy short of the reviving power of the Holy Spirit. The seat of the evil is the heart of the ministry spread over the length and breadth of the land. And what power can lift it from that seat? Floods of exhortations might be poured forth upon it, and the guilt involved might be set out in sunbeams, and all in vain, unless the Spirit of God sends conviction home. There is no hope of the desired change, but through the return of the Spirit of life from Christ. Nay, we must expect that the evil will increase, as long as divine life continues to ebb. Is our ministry now cold and formal? Another ten such years will leave it scarcely a name to live. We read, with amazement

the descriptions of the secularized ministry, which lies like a nightmare on the church in some parts of Europe. But a few years of spiritual death will bring down our ministry to their level.—*N. E. Puritan.*

Bombardment and Capture of Mexico.

The following is drawn from Mexican sources.—The Washington Union of the 2d. has news confirming the account of Scott's entrance into the city.

On the morning of the 14th, before daylight, the enemy, with a part of his force, commenced his march upon the city. Our soldiers, posted behind the arches of the aqueducts and several breastworks which had been hastily thrown up, annoyed him so severely, together with the trenches which he had to bridge over, that he did not arrive at the gates until late in the afternoon. Here he halted and attempted to bombard the city, which he did during the balance of the day and the day following, doing immense damage. In some cases whole blocks were destroyed, and a great number of men, women and children killed and wounded.

The picture was awful. One deafening roar filled our ears, one cloud of smoke met our eyes, now and then mixed with flame, and amid it all we could hear the various shrieks of the wounded and dying. But the city bravely resisted the hundreds of flying shells. It hurled back defiance to the blood-thirsty Yankee, and convinced him that his bombs could not reduce the Mexican Capital. The enemy then changed his plan, and determined to enter the city, where we were prepared to meet him, having barricaded the streets with sand bags, and provided on the house tops and at the windows all who could bear arms or hurl missiles, stones, bricks, &c., on the heads of the enemy.

Before Gen. Scott had fairly passed the gates, he found the difficulty of his position. A perfect torrent of balls and stones rained upon his troops.—Many were killed and more wounded. Still he kept advancing until he gained the entrance of two streets leading direct to the Plaza. Finding that he could not oppose himself to our soldiers, who were all posted out of sight, and that he was losing his men rapidly, Gen. Scott took possession of the convent of San Isador, which extends back to the centre of a block, and at once set his sappers and miners to cutting a way directly through the blocks of buildings. In some instances whole houses were blown up to facilitate his progress; but after several hours he again emerged into the street, and finally regained the Plaza with great loss.

On entering the Plaza a heavy fire was opened on him from the Palace and Cathedral, which were filled and covered with our patriotic troops. Finding himself thus assaulted, the enemy drew out his force in the Plaza, and opened a cannonade on the Palace and Cathedral, firing over 100 shots, which did immense damage to the buildings, and caused a severe loss of killed and wounded. Seeing further resistance useless, our soldiers ceased firing, and on the 16th of September (sad day!) the enemy was in possession of the Mexican capital. Though we inflicted havoc and death upon the Yankees, we suffered greatly ourselves.

Many were killed by the blowing up of the houses, many by the bombardment, but more by the confusion which prevailed in the city, and altogether we cannot count our killed, wounded and missing, since the actions commenced yesterday, at less than 4000, among whom are many women and children. The enemy confesses a loss of over 1000; it is no doubt much greater. What a calamity! But Mexico will yet have vengeance. God will avenge us for our sufferings. Alas, that I should write this letter within sight of a proud enemy, who has succeeded by his ferocity in trampling on our Capital and our country—an enemy who only prides himself upon shooting well with his rifle and cannon.

Increase of the Human Family.

According to published statistics, the population of the United States, since 1790, has doubled in 34 years; the British Islands, in 49 years; France, besides its loss of over 2,000,000 by wars, &c., in 35 years; German States, say 50 years; Russia, about 35 years. Average less than 40 years,

Therefore, if the present organization of society, and the advance of arts and civilization, serve to increase the means of subsistence, of course population will increase in at least a corresponding ratio, and double in less time.

It is estimated that there are at this time 1,000,000,000 of people on the globe, which, if doubled only five times in 200 years, will make the number 32,000,000,000. So if the whole surface of the earth, including rivers, lakes, swamps and deserts, contains but 50,000,000 of square miles, or 32,000,000,000 of acres, there will be less than one acre of land for each individual.

BUSINESS NOTES.

E. Rowell—If you are positive it is so, we will credit accordingly. The acknowledgment in our Receipts, however, stand same as on our book.

W. Ongley—for books \$3.

S. Marsh—The charts were sent by steamboat, to be left in the hands of the chambermaid until called for. This, if we mistake not, was according to directions.

F. Davis—It was not all credited to you. You have paid to close of volume sixteenth.

Bro. H. Heyes wishes to be addressed, for the present, at Oswego N Y

APPOINTMENTS.

On Sunday, Oct. 31st (D. V.) I shall preach in Oswego, N Y
Wed. eve., Nov. 3d " " " " " " " " " " " "
Thurs. " Nov. 4th " " " " " " " " " " " "
Sunday, Nov. 7th " " " " " " " " " " " "
H. HEYES

Bro Wm. Rose appoints to meet with the brethren at or near Manlius, where the brethren may appoint, on Friday evening, Saturday, and Sunday, the last days in Oct. He wishes one or two of the preaching brethren to attend and assist.

H. H. Johnson appoints to preach at Victor, the first Sabbath in Nov. And the second Sabbath at Hornby.

A Three Days Meeting is appointed to be held near Reading Centre, and Irelandville, to commence Thursday evening, Oct. 21. Friends who may attend will call on Bro Hoyt, near the meeting.

Havanna, Oct. 12th, 1847.

O. Hoyt,
W. Ongley

REMITTANCES FOR THE HARBINGER.

The first column of figures shows the amount of the remittance; the second column, the number to which it pays. Those who are indebted for back numbers, can ascertain for how many, by deducting the number opposite their name from the present Whole No.

N K Thurston	.....\$0.00	221 J Fowler	.....2.00	227
L Gale	.....0.60	212 Wm Welch	.....2.00	216
A G Sawyer	.....0.60	212 C Tuttle	.....2.00	241
D Prescott	.....0.60	212 W Holman	.....2.00	221
E Rowell	.....0.60	186 Mrs M Shipman	.....2.00	221
A Wiley	.....1.00	222 J Wiswell	.....1.00	185
A Thayer	.....1.00	208 G B Moore	.....2.00	208
J Johnson0.50	182 O E Munsee1.00	224
J M Dodge1.00	221 J Brown1.00	261
F Davis1.00	234 E Wetmore1.00	196
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P Wilcox1.00	208 J P Teats2.00	241
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Mrs U Barker1.00	221 W Moshier2.00	229
C C Tewksbury1.00	186 W Gifford10.00	219
L Martin	.....1.25	106 Wm Allen	.....0.50	—
M B Lathrop	.....1.00	175		

LETTERS NOT CONTAINING REMITTANCES—G W Burnham, Mrs A C Judson, N Wells, J J Porter, H Heyes, J Lathrop.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

VOL. XV—NO. 18.

Rochester, N. Y., Tuesday, October 26, 1847.

WHOLE NO. 200.

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BY JOSEPH MARSH, EDITOR AND PROPRIETOR.

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Rochester, N. Y.

Poetry.

Love not the World.

1st. JOHN XI, 15.

Oh love not the world! for 'tis passing away,
Its honors and pleasures are but for a day;
'Tis false as tis fleeting, and never will give
That joy which the soul is intent to receive.

The world is the empire where Satan doth reign,
And the dense shades of sin darken all his domain;
'Tis the "valley of death"—from whence doth arise
The wail of its millions—their groanings and sighs.

Oh love not the world! For 'tis cursed of the Lord,
His threatenings gleam out on each page of his word;
'Tis doomed to destruction; no mortal can stay
The wrath that's approaching—the terrible day!

All the vain works created, of which man can boast,
Are nought to Jehovah—they all must be lost;
The fire shall consume them—their beauty and might
Will vanish away like the visions of night.

Oh turn from this world—there is one that's to come,
The "pilgrim's" eternal, unchangeable home;
Faith gives us the "earnest"—'tis blessed and sure,
There treasures "laid up" will forever endure.

The God of all glory will reign as its King—
And the saints full of rapture their anthems will sing;
No sorrow or sighing, or death will be there—
Oh seek that bright world, and its blessedness share!

A. C. J.

Original.

[For the Harbinger.]

Union and Truth.

An editorial article in the Harbinger of Sept. 14, headed "Union for the Truth," has induced me to pen a few lines, in the hope that I may be the humble instrument of helping to prevent the "little flock" from running into either of the baneful extremes of bitter wrangling and heated contentions for the truth, or of silence and burying of talents for the sake of union.

The principal cause of disunion among those who profess to love the truth, I conceive to be twofold, viz: 1st. The reception of the doctrines, sentiments, tenets, and apophthegms of men, as truth, because they are generally acknowledged to be such, without properly canvassing them and thoroughly testing them by the only proper standard—the word of God. 2d. An undervaluing of the importance of holding the truth in purity, unmixed with error. But for these two things, I am bold to assert, and ready to prove from the Scriptures, that there would be but "one faith" among those who desire to know the truth. For, it is evident, not only from scripture, but from reason, that God designed that his people should be free from error and hold the truth only. Otherwise there would be no use of a revelation of

God's will to man; for men would hold error enough without any revelation. It is a fact obvious to every man, that precisely in the degree that men believe and practise error, evil results. And it must be admitted, either that it would not be wise and good for God to have a people on earth whose doctrines and practice were right and good; or, that he *has* furnished them the means to be so; or else, that he never had the power to do so; or we are forced to the conclusion that God is unwise. Which of these would reason teach us to believe? It would teach us to believe what the Scriptures say, viz: That it would be wise for God to "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," and that he has purposed to do so. "Iniquity" will inevitably result from error; and God says (Lev. 5: 17), if a soul sin, and commit any of those things which are forbidden to be done by the commandments of the Lord; *though he wist it not*, yet is he guilty, and shall bear his iniquity. And if a man imbibes false doctrine he may be "zealous," but not of "good works"; for those works which oppose and trample down the truth cannot be good. Ignorance of the truth will furnish no excuse for us when we come to be judged by the truth; for "they that have the law shall be judged by the law," whether they understand it or not; for if they are ignorant of its teachings, they are "wilfully ignorant."

One of the most hateful errors, even of this degenerate age, is the doctrine that men are differently constituted, and must, therefore, see and understand things differently; and consequently there must be war in the members of Christ's body—that it must be rent into many pieces—that the Lord's house ("whose house are we") must be divided against itself—that truth and error must be indiscriminately mixed, and sent out to work together—that those whom the "truth" has "made free" must continue in bondage to error—that men must be justified for opposing the truth by false doctrine—that while we are laboring for God by publishing truth, we must aid the devil by sending out error with it—that when we endeavor to expound the word of God we must belie it. The legitimate conclusion is: we must compare scripture with scripture, and scripture with the "opinions of learned men," reject the whole, and pursue the course that our "conscience dictates," because God has not been able to reveal the truth to us so that we can understand it as he meant it! This is an offspring of sectarianism—a lazy pretext for sundering the body of Christ to save the labor of searching the Scriptures to ascertain what is truth. And this results from holding the truth in low esteem, and *vice versa* the doctrines of men.

All men possess the same phrenological organs, consequently the *quality* of the minds of all men is very nearly or quite the same; and every man, divested of prejudice, will understand a plain sentence alike. But if they first make up their minds that it contains some mystic sense, or are prejudiced in favor of some mysterious interpretation, they will be apt to understand it in as many ways as fancy can lead. Thus the Scriptures get treated. There is an universal impression abroad in the land that the Scriptures are intricate and insolvable, notwithstanding the psalmist says, "Thy word is sure, making wise the simple," i. e., such as "become as little children,"

and receive the word of God in its simplicity, just as God has given it to them.

The Greeks, Paul said, sought after wisdom, i. e., profound, mysterious philosophy. That was their peculiar characteristic, just as it is of the mass of the present day. But to them: the word of God was "foolishness"—too simple and childlike, as it was preached by the apostles. It was but just and equitable that it should be thus given, so that every man of just sufficient talent to be amenable to God might know the way of life; and more especially so because but few men of worldly wisdom were expected to be profited by it. They are like the Greeks. Paul says, (1 Cor. 1: 26, 27,) "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty," etc. And James says (2: 5), "Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith," etc. And Jesus said, (Mat. 11: 25, 26,) "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

These texts show what class of men the Scriptures were given to instruct, and consequently what, in wisdom, must be the character of the Scriptures. They are for the instruction of "babes" and "little children," and not so much for great philosophers and mighty reasoners.—Many seem to think they are given *exclusively* for the latter class, and that they must reason out the plans and purposes of God by a process of profound ratiocination, while the "weak things of the world" must stand aloof and learn their destiny and the will of God from these, their "teachers"! This is exactly reversing the true order of things.

If the Scriptures were not so plain that the weakest child of God may understand them, how could he be condemned or censured if he "believe not God"? The Jews professed to be unable to understand the prophets to teach that Jesus was the Christ; but, did God deal with them as though this were true? Why could they not understand the Scriptures? Because they had substituted the doctrines of men—they had made the word of God of "none effect" by their "traditions." That their ignorance of truth was their own fault, is abundantly evident from the reproofs of the Savior and the judgments of God upon them. Now if *we* are ignorant of the truth, whose fault is it? The fault is in us, or it is in God; or else there is no fault in believing, promulgating, and acting out a lie. Who will say there is no fault in the latter? If there is fault, where is it? Has God been careless and negligent in *revealing* the truth, so that what he styles a *revelation* is not a revelation; or is it given so that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be PERFECT—THOROUGHLY FURNISHED unto all good works"? I answer, the latter is clearly the truth.

The context to this last quotation affords much matter for the subject under consideration, and I will not pass it by without bestowing a little attention upon it. The chapter from which it is extracted (2 Tim. 3) begins thus; "This know,

also, that in the last days [this extends to the proclamation that "time shall be no longer"; for the *last days must* be those after which there is no more days] perilous times shall come; for men [this is a *general* expression and includes the great mass of mankind] shall be lovers of their own selves, covetous, boasters, proud, blasphemers," etc., having a *form of godliness*, etc.; from such turn away. "For," says Paul, "*this sort*" are "ever learning, and *never able to come to the KNOWLEDGE OF THE TRUTH.*" Then, in verse 16, he uses the above quoted language—"all scripture is given by inspiration of God, and is profitable for doctrine," etc., then he continues, (ch. 4,) "I charge thee, *therefore*," [i. e., for this reason, viz.: that the man of God *may* be "perfect—thoroughly furnished" by the Scriptures, notwithstanding "*this sort*" are "*never able to come to a knowledge of the truth*,"] "I charge thee, *therefore*, before God and the Lord Jesus Christ, [who shall judge the quick and the dead at his appearing and kingdom,] **PREACH THE WORD,**" etc.; "for the time *will* come [in the last days—see ch. 3] when they [of this sort," ch. 3] will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers; having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Now, I will deduce a few cogent arguments from the above. If the coming of the Son of man is nigh, (and it surely is,) then these are the "last days," and this is the time that inspiration of God in Paul was speaking of, and now a very large portion of mankind, while they are guilty of much wickedness, have a form of godliness, or a show of piety; and notwithstanding God "will have [desires—wishes] all men to be saved, and come unto the knowledge of the truth;" (2 Tim. 2: 4;) yet these ("of this sort") are "never able to come to the knowledge of the truth," because they have heaped up to themselves teachers, etc., and will not endure sound doctrine, but have gone after the fabulous doctrines of men.

Now let us take these facts and examine ourselves by them. Have we all, who profess the advent faith, come, as God wills we should, to "the knowledge of the truth"? and does this knowledge of the truth cause division among us? or are a portion of us "of this sort" who are turned unto fables and unable to come to the knowledge of the truth? and if the latter, will God justify us any more than he will any others "of this sort" for not knowing the truth? Paul says, "From such turn away." Let us, then, turn away from their works and from the mind that is in them—all their fabulous doctrines—and "be not transformed to this world; but be ye transformed by the *renewing of your mind*, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12: 2.) "This we may do if we will; wherefore, be ye not unwise, but understanding what the will of the Lord is." (Eph. 5: 17.) "Be ye all of one mind." (1 Peter 3: 8.) "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye *all speak the same thing*, and that there be no division among you; but that ye be perfectly joined together in the *same mind*, and in the *same judgment*; for it hath been declared unto me, of you, that there be contentions among you!" (1 Cor. 1: 10, 11.) "I beseech you" that ye "be of the same mind in the Lord." (Phil. 4: 2.) "Fulfil ye my joy, that ye be like minded, having the *same love*, being of *one accord*, of *one mind*." (Phil. 2: 2.) "Be perfect, be of good comfort, be of *one mind*, live in peace, and the God of love and peace shall be with you." (2 Cor. 13: 11.) "Only let your conversation be as it becometh the gospel of Christ; that I may hear of your affairs that ye stand fast in *one spirit*, with *one mind*, **STRIVING TOGETHER** for the

faith of the gospel." (Phil. 1: 27.) And may this portion of our Savior's prayer be fulfilled in us and by us: "I have manifested thy name [plans, purposes, and attributes,] unto the men which thou gavest me out of the world: thine they were and thou gavest them me, and they have kept thy word. I have given them the words which thou gavest me, and they have received them. Holy Father, keep through thine own name [properly "*in thy own name*;" i. e., a knowledge of his plans, etc.,] those whom thou hast given me, that they may be one, *as we are*. While I was with them in the world, I kept them *in thy name*. Neither pray I for these [the apostles] alone, but for them also which shall believe on me through their word; that they *all* may be one, as thou, Father, art in me, that they also may be one in us, *that the world may believe* that thou has sent me. And the glory which thou gavest me I have given them, that they may be one *even as we are one*; I in them and thou in me, that they may be made perfect *in one*, and *that the world may know* that thou hast sent me, and hast loved them as thou hast loved me." (John, ch. 17.) "If any man preach any other gospel than that ye have received, let him be accursed." (Gal. 1: 9.)

Does any one ask how shall we be thus perfectly united? I answer simply by believing God. It is the simplest and easiest process imaginable. In regard to the doctrines about which we differ: when it is said, "The dead know not any thing—The dead cannot praise thee—There is no knowledge or device in the grave whither thou goest—Man's breath goeth forth, he returneth to his earth; in that very day his thoughts perish—Man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep"—or—"The soul that sinneth, it shall die—The wages of sin is death—The wicked shall not see life—Shall not have life—Shall utterly perish—Shall be destroyed—Shall cease from the land of the living—Shall consume: into smoke shall they consume away—The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch—Shall be ashes under the feet of the redeemed—They shall be as nothing; and they that strive with thee shall perish—Thou shalt seek them and shall not find them, even them that contended with thee—They that were against thee shall be as nothing, and as a thing of nought—They shall become as though they had not been—Thou shalt diligently consider their place and it shall not be;" and such other plain literal expressions, believe them. "But," says an objector, "this means"—Stop, objector. There is where you get your fables and doctrines of men. No matter if millions say God means the reverse of what he says, that ought not to affect us who profess to believe God. "Let God be true and every man a liar." This would completely remedy the evil.

There is much said about "These shall go away into everlasting (or eternal) punishment." Well, what is the sum of that punishment? It is "death"—nothing less nor more; for "the wages of sin is death." "Sin, when it is finished, bringeth forth death." These together prove that the wicked shall be punished with everlasting extinction of life—all in perfect, simple harmony with every literal text in the Bible. And as for Christ's answer to the prayer of the thief on the cross, it may not prove a conscious state of the dead. It may have either one of three different meanings, without doing violence to the words of the text, considered separately from other scripture. It may—alone of itself—have the meaning that the punctuation in our version gives to it. But, as the punctuation is not the work of inspiration, it may mean, Verily I say unto you—this day—thou shalt be with me in paradise. Yet, to my

mind, the evidence is greatest that it was simply a plain answer to the thief's prayer, "Lord, remember me *when thou comest into thy kingdom*." And Jesus said unto him: Verily I say unto thee, this day [that thou hast spoken of, viz.: when I come into my kingdom] thou shalt be with me in paradise," according to his prayer. I am not a Greek scholar, but I do not understand that the word being rendered "*to-day*" in King James' version alters the case any. I learn that some copies have it "*this day*." Either, is a day spoken of in the present tense. I understand the latter to be the meaning of the text, 1. From the prayer to which it is an answer. 2. From all other literal texts of scripture that speak of the state of the dead—some of which I have cited above. 3. From the evidence that Jesus was not in "paradise" on the day of his crucifixion.—Three days his "soul" was in "hell," i. e., he was in the dominions of death—"among the dead." So there is no chance here, that I can see, for making it appear that he had a soul, *separate* from the body, that was in paradise; for it was said, in reference to his death and resurrection, "Thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption." It would be trifling nonsense to talk of not leaving a thing where it is not; hence it follows that his soul was in hell three days. And after his resurrection, he said to Mary Magdalene, "I am not yet ascended to my Father." He showed himself to his disciples after his passion, and "was seen of them forty days" before he ascended to sit with God on his throne. Now by comparing Rev. 2: 7, with 22: 1, 2, we shall ascertain where paradise is situated in relation to the Father: "To him that overcometh will I give to eat of the *tree of life*, which is in the *midst of the paradise of God*." "And he shewed me a pure *river of water*, proceeding out of the throne of God and of the Lamb: and on either side of the river was there the *tree of life*." Here the tree of life is said to be in the midst of paradise and on either side of the river that proceeds out of the throne of God—the Father—where Jesus said, after his resurrection, he had not yet ascended. Draw your own conclusion. My opinion is that a doctrine has been propped up by this one text under consideration, to which the Savior made not the slightest allusion.

When I commenced to write, I did not design to notice any objections to any doctrines, but only to enforce upon the minds of the brethren the *duty of being united in the truth*; but these two main pillars to two dangerous doctrines were forced upon my mind, and I thought perhaps some of the brethren might be benefitted by, and be thankful for a few feeble hints. I call these *two dangerous doctrines*, because they strike a fatal blow at two of the most prominent features in the object of the gospel and the plan of salvation. They cut away the hope of the Christian—which is in the resurrection—and demolish the foundation of that hope, which is love to God. The doctrine of a conscious state of the dead makes a resurrection of the dead entirely useless, if indeed it does not make it a thing to be endured rather than desired. "In thy presence," says the Psalmist, "is fullness of joy." Now if the saints are immortal—even before they die—and go to heaven when they die, and the spirit is immortal mind, which goes "to God who gave it," at death, its joy is already full, and nothing can add to it to make it more than full. Consequently, a resurrection of their bodies can be of no benefit to them; for if it affects their joy at all it must detract from it—it cannot add to "*fulness*."

No wonder that those who believe this doctrine care so little about the resurrection, and are so little like Paul, who strove "if by *any means* he might attain unto the resurrection of the dead,"

who also taught that if the "dead rise not, then they which have fallen asleep in Christ are perished: your hope is vain." And no wonder if Swedenborgianism obtain co-extensive with this doctrine—it is its legitimate ultimatum. Thus it aims a fatal blow at the Christian's hope. "*Your HOPE is vain*," is its sequent teaching.

Closely allied to the doctrine of a conscious state of the dead is the doctrine that the wicked shall inherit eternal life in misery. By this doctrine the lovely character of God is so obscured by the mantle of horrid, insatiate cruelty, as inevitably to debar its victim from the possibility of loving God with all his soul; for it is utterly impossible for a merciful, benevolent man to love a being who he believes will exercise cruelty infinitely beyond what the mind of man can comprehend. He may endeavor to check the revolvings of his soul at the awful thought, by trying to believe, (without the least evidence,) that in the world to come he shall be able to see that a design in God to keep *eternally* alive a large portion of our race, for the express purpose of inflicting on them indescribable tortures, is reconcilable with his avowed infinite compassion, love, and tender mercies, which endure forever; yet he must find himself unable to overcome the proper repugnance of his soul at such an idea, so that he could witness the death of a friend without hope and not feel a secret wish that he had power to snatch him from the hands of his "merciful God"!—Now God is not ignorant of this fact; and how could he, in justice, reveal himself to us in such a character, and then require us to love him with perfect love? And if he *had*, how could we do it? I declare to you, boldly, on the authority of his word, he has not done so. Bless his holy, pure name forever.

I make mention of these things with the utmost deference to God, and none to the doctrines of men, which so shamefully belie him. I was bred an apologist to infinite cruelty in God, as well as infinite love, but never *could* feel like saying amen to it, in hearty assent. But since I arose at midnight and trimmed my lamp, by searching the Scriptures, the light has clearly revealed to me an entirely different character in God; and I feel as though I had found the truth, and it has made me free, so that I can yield delightful homage to my God, without reserve, and can say with the psalmist, "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of him shall be sweet; I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." (Ps. 104: 33-35.) "Fret not thyself in any wise to do evil; for evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." (Ps. 37: 8-11.) "Rest in the Lord, and wait patiently for him," (v. 7, "yet a little while," etc., (v. 10.) This 37th Psalm evidently belongs most particularly to this present time, and contains almost all the particular instruction that our present condition demands. It is *now* eminently "a portion of meat in due season." Do not fail to read it.

An important question now presents: How shall that union which ought to exist in the members of one body be brought about? Let every one look to his own faith, and see if it agrees with the sure word of God; and when you know you have the truth, "*stand fast in the liberty wherewith Christ hath made you free*;" and strive, with gentleness, meekness, and patience, to bring others to a knowledge of the truth. The "*liberty, wherewith*" we are made free, is the

truth, as Christ has said: If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. John 8: 31, 32. Those who are Christ's "*disciples indeed*" shall know the truth, "and" be free. If you are there, stand fast. If you are not, hasten there. In either case you will be promoting union in the proper way. When we are required to be one—of one mind—of one spirit—of one accord—of one hope—of one faith—of one bread—of one body—one every thing that pertains to thought, or doctrine—it is not that we should make any concession of truth, or compromise with error; but "that all should come to a knowledge of the truth." This we shall do if we esteem the truth as we ought, and let alone the doctrines of men.

The fact that thousands not only "endure" the doctrine of the immortality of the soul, but cling to it like a mother to her darling child, is no evidence of its truth, but rather the reverse; for Paul said that the time would come—in the last days—when men would not endure sound doctrine. Still better evidence of its falsity is found in 1 Tim. 6: 16, where it is distinctly said that God *only* hath immortality. Yet, out of this doctrine arises the divisions and contentions among us! Methinks it would astonish an intelligent heathen to come to Christendom and hear so much said about "immortal souls"—"undying spirits"—"souls in heaven," etc., and then search the Christian's text-book through, from the first of Genesis to the last of Revelation, and not find such an expression there, but, to the contrary, find Paul flatly contradicting it, and man every where called "mortal," and no promise of immortality to any, only such as "seek for" it.

If the brethren were all aware how much more heathen philosophy was studied and taught in the theological schools, about the 2d and 3d centuries, than the Bible was, they would not be at a loss to account for the interpolation of so many false doctrines into the church, nor for the awful "falling away," and the rise of the "man of sin." And then, to pass on and consider the papal suppression of the Bible, when the "two witnesses"—the old and new testaments—"prophesied 1260 days, clothed in sackcloth"—not allowed to be translated from the dead languages—they would see how these false doctrines received the stamp of age, so that men, in these "last days, will not endure sound doctrine," etc. But never mind all this—"to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If they do—hear them; if they do not—persuade them.—Contend earnestly for the faith once delivered to the saints." Be not silent. "Contend earnestly," but not rashly. Teach truth in a proper spirit and manner, and seek to promote union in no other way. Other cisterns will hold no water. Shun human expediency, and build on the foundation already laid. Be zealous only for God and truth. And God bless you all, and save you from "the second death." R. W. WELLS.

Elmira, Oct. 4, 1847.

[For the Harbinger.]

The Great Preparation.—No. 1.

ARE YOU READY?

The blessed standard which I would raise on high, and unfurl to the breeze for the constant gaze of every virgin and beholder, is *Jesus*. He is an ensign of preparation to the people. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; *lift up a standard* for the people." Here is a splendid prophecy of the important commission of the heralds of our com-

ing Savior and of the character of the preparation. Let us, then, dear brethren, continue to cry louder and more earnestly in the wilderness, "Prepare ye the way of the Lord." "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him." Yes, we must daily so live under all circumstances, "that the *life of Jesus* might be made manifest in our mortal bodies."—If our mind and conduct are conformed to his Holy Spirit and life here, our bodies shall be conformed to his, physically, at the first resurrection. We shall then be, soul and body, like our heavenly Standard, all glorious and immortal. Having attained the mark of our high calling, we receive the starry crown.

Typical Israel under the law had their standards. Every tribe had its own standard, which was the ensign of his father's house. By their respective ensigns they were to pitch their tents and encamp, according to their armies. In their marches also, and battles with their foes, the men of Israel marched in order by their own standard, and by their sacred banners they fought. This is surely a beautiful and instructive shadow to us. Numbers 2d ch. Under the new antitypical dispensation, at the close of which we live, is *CHRIST JESUS*, a STANDARD for the people, "set up toward Zion;" let us encamp, march, and wield the sword of the Spirit, under the delightful banner of his all-conquering presence. Yea, let us with mourning Jeremiah, "See the standard, and hear the sound of the trumpet." He cries, hearing the sound of the trumpet of preparation, (this gospel of the kingdom,) "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." See Jer. 4: 6-27. The spirit which inspired him to foresee and delineate the scenes of the day of his preparation, and the solemn decisive events of the end itself, should move and prompt us to sympathize with him. We are actually dealing with the agencies, truths and spirit, which he foresaw, and in which he participated by faith.

Let us, dear brethren, who are the standard-bearers of Jesus, "Blow the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Laying aside every test-truth as the basis of our fellowship with one another, and the terms of our acceptance at the judgment; abandoning, without delay, that base, groveling and selfish idolatry for our own favorite system of religious truth, however orthodox, scriptural and dear to us, in consequence of our patient and prayerful research, or peculiar sufferings for its support, let us rally around the *blessed standard of our great high calling*. Our views of precious scripture truth, embraced by a living faith, may have been the medium through which the Holy Spirit has purified our natures, and imparted many a rich blessing to our afflicted soul and that of others; all these reasons put together will form but a poor apology in our final reckoning, for placing our haggard and imperfect sentiments between us and Jesus, and above him as the Dagon of our heart. Beware of idolatry; it almost unconsciously creeps in at every corner. *It will not do to worship even the Bible itself*. It is as possible, although not so common, to have an undue, intolerant regard for *our notions of Scripture truth, mentally or verbally held*, as to idolize a *written creed*. We must neither worship the beast, nor his image, nor any system of religious truth, but its great Author. Says the angel, "See thou do it not. *Worship God*."

True worship is acceptably performed to God and the Lamb; and to them, with the Holy Spirit, is salvation ascribed forever and ever. Al-

though we should search and highly prize the scripture, seek for truth as for hid treasure, and earnestly contend for the primitive faith; yet when found, we *should not bow* at the shrine of every precious pearl, but be led by its glistening beauty to love and adore its great Fountain. We should look upon it as an enlargement of the channel through which the refreshing, purifying waters of the spirit of life, health and peace, may be poured into the soul. But with the most enlightened views of truth *theoretically*, the person may be wanting even the new birth and the entire life of godliness. Numerous examples of this might be given. Better hold error in righteousness, than the 'truth in unrighteousness.'—For the former we shall suffer loss but we ourselves may be saved yet so as by fire; for the latter the terms of the gospel utterly preclude all salvation. How important then to every soul is the power and spirit of truth in forming the man anew, and moulding him into the spirit and image of Christ. Have we been bitten by that old, flying, fiery serpent, called the Devil and Satan? the Son of man must be lifted up as the antidote for the poison of sin. Are we sick by sin's mental and physical contagion, he is our great Physician. If we are a sheep of his flock, he is the 'good Shepherd.' If a branch in his vineyard, he is 'the true Vine.' Is his church compared to the human body, he is the Head; if to a building or temple, 'fitly framed together,' by the Spirit, he is the sure foundation and chief corner stone. Is the marriage institution referred to, he is the Bridegroom and husband. Bless the Lord, Jesus is the luminous Sun of Righteousness in the gospel system; the mark in the Christian race to which we must look and run for the crown; his mind, our armor of righteousness in the holy warfare, and himself, our Captain; he our Master and heavenly Teacher—saying, 'Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.' Let us, then, with the holy ensign of the cross upon our banners, preach '*Jesus and the resurrection.*' Jesus as model of the moral, spiritual *preparation* for the soul *here*; and Jesus glorified, as the 'image of the heavenly,' in the promised, physical change upon our mortal bodies at the sound of the seventh trumpet, *as our glorious hope.*

It is time, dear brethren and sisters, we were all ready and waiting. It cannot tarry much longer. The vision must soon speak, and not lie. O watch and keep your garments. May I, with you, be found of him in peace, without spot and blameless. Amen.

D. B. WYATT.

Moir, N. Y., Oct. 1847.

German Catholic Church.

This fragment of the Great Unity, as Romanists call their church, is on the increase. We hope that as it increases in numbers, it will increase in the knowledge of the will of God as set forth in the Scriptures, and in single-hearted conformity to that will.

A French paper says that at Geldnau, in the kingdom of Saxony, a Catholic church containing six hundred members, has recently gone over to the German Catholic communion. It has embraced the Leipsic Confession of Faith, and has already celebrated divine worship according to its newly adopted liturgy. This singular event was occasioned by the fact that a pastor not acceptable to the people had been forced upon them. We learn also, that a Roman Catholic church in the Grand Duchy of Baden has threatened to follow their example in case a curate to whom they are averse be sent to them.

A general council or convention of the German Catholics was held at Berlin, in the latter part of last May. This meeting was one of great interest. The most prominent measure adopted on this occasion was the refusal of any official connection with the Rationalistic sect, who call themselves 'Friends of Light.'

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, TUESDAY, OCTOBER 26, 1847.

Kingdom of God.

4. *When will the kingdom be set up?* The following scripture evidence, we think, fully justifies the unqualified answer, It will be set up at the second advent of Christ.

Dan. 2: 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"These kings," and "these kingdoms," refer to the last earthly kingdoms that will ever exist. "In their days," the kingdom of God is to be set up, consequently it could not be set up in the days of any preceding kingdom. All earthly kingdoms must first be broken in pieces, or destroyed, then the kingdom of God will be set up; this destruction will take place at the second coming of Christ: for he will then destroy them who know not God and obey him not. (2 Thess. 1.) Hence the kingdom of God will be set up at that appearing.

Dan. 7: 27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here we are told that the kingdom shall be given to the saints. When? Not till the coming of one like the Son of man "with the clouds of heaven," (v. 13,) and the coming of the "Ancient of days," (v. 22); for, until that time, the little horn will "prevail against them." (V. 21.) Consequently the saints cannot take the kingdom, or it cannot be set up, while earthly kingdoms have power over the saints, or exist. They must be dashed in pieces like a potter's vessel, by the King of kings, at his coming, then his kingdom will be set up, and the saints possess it forever and ever.

Matt. 13: 37-43. "The field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil: the harvest is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear."

In this explanation of the parable of the wheat and tares, we are told that "the good seed are the children of the kingdom," that is, subjects of the kingdom. Now, there can be no kingdom without subjects. The subjects, or children of the kingdom of God remain in the grave until the harvest or end of the world, at the coming of Christ; consequently the kingdom cannot be set up until that time. Then the children of the kingdom will be raised, made immortal, the kingdom be set up, "all things that offend, and them that do iniquity be gathered out of the kingdom," or destroyed, and "the righteous shine forth as the sun, in the kingdom of their Father."

2 Tim. 4: 1. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

This testimony is directly to the point, and most conclusively proves that the kingdom will be set up at the appearing of Christ, and not till then.

Rev. 11: 15-18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

From this testimony we learn that the kingdoms of this world will become the kingdom of Christ; or the kingdom will be set up, at "the time of the dead, that they should be judged." The dead will be judged at the appearing of Christ; hence, the kingdom will be set up at that time.

Christ is represented as a Nobleman, who has gone into a far country to receive for himself a kingdom and to return. The figure has no fitness to the case, on the hypothesis of the kingdom being a principle in the heart, or of its now being set up, either in this world, or "beyond the bounds of time and space"; but no figure could be more applicable, on the supposition that the kingdom will be set up here on the earth, when purified, at the second coming of Christ. The subjects and territory of his kingdom are here, under the power of the enemy. The rightful "heir of all things," the King of kings, will come in the fullness of time, and destroy death, and him who has the power of it, the devil; set his captive children free, make the earth new and glorious, and set up his everlasting kingdom under the whole heavens.

Finally, that the kingdom of God will *soon* be set up, is very certain from the following testimony:

1. *The signs which were to precede this event.*—Said Christ, in reference to them, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21: 31.) Or, "when they begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (V. 28.) No one will understandingly dispute that the "things" named have *begun* to come to pass—then the time for setting up the kingdom is near; just as certain as the word of the Lord is true.

2. *The moral condition of the world.* The Savior predicted that it would be, at the time of his coming, as it was in the days of Noah and of Lot; a lustful, worldly, and pleasure-loving age. Numberless facts say that this is emphatically just such an age; therefore the time for setting up the kingdom of God is near.

3. *The religious condition of the world.* Paul predicted, that in the "last days," just before the appearing of Christ and his kingdom, the church would love pleasure more than God; have a form of godliness, but deny the power; turn away from the truth unto fables; not endure sound doctrine, and fall into many other corruptions. See 2 Tim. 3d and 4th chapters. From undeniable facts, and their own frequent acknowledgements, the churches, as a body, now sustain this character; consequently the time for setting up the kingdom of God is near.

4. *The political condition of the world.* According as we understand Rev. 7: 1-3, the winds of war were to be restrained or held, from a certain time, until the servants of God should be sealed,

then the end would come. Those winds have been held since the formation of the "Holy Alliance," in A. D. 1815. Many, since then, have been converted, or sealed with the Spirit of God. But now the sealing time seems rapidly advancing to a close, and from every indication, the spirit of war cannot much longer be restrained, in the old world, the field of prophecy. Therefore, we conclude that the time is near, when the saints will be gathered into the kingdom of God.

5. *The condition of the Catholics.* This power, after the loss of its civil authority over the saints to put them to death, according to Rev. 18 : 7, 8, was to so increase in strength, as to feel very confident of regaining its former supremacy, or pre-eminence over the surrounding sects and world. She was to "say in heart, I sit a queen, and am no widow, and shall see no sorrow." No one acquainted with the facts in the case will deny that this is *now* the attitude of the Catholics. Then the appearing of Christ is nigh; for he is to come at a time when the Catholics are in this exulting condition, to their destruction, and to set up his everlasting kingdom.

6. *The sixth trumpet.* This trumpet and the second wo, (Rev. 9,) were evidently fulfilled, in closing the time of the existence of the Mahometan power to slay men nationally. That power ceased Aug. 11, 1840, after which time the third wo was to come *quickly*, and under the seventh trumpet the kingdoms of this world were to become the kingdoms of our Lord. Several years of the short time called "*quickly*" have expired, therefore there can be no mistake about the time being very near for the kingdom of God to be set up.

7. *The age of the world.* It is according to the law of types of the Old Testament, and the doctrine of the New; and the uniform belief of the church, Jewish and Gentile, in all ages, and the universal tradition of the whole world, that the millennium, or kingdom of God, would fill the whole earth, at the end of six thousand years from the creation of our world. The critical investigation on the chronology of our world, by friends and foes of the advent doctrine, for a few years past, has placed the matter beyond a reasonable doubt that our world is *now* about *six thousand years old*; but few, who understand the question, if any, dispute this point now. Hence the day of millennial glory, the setting up of the kingdom of God, is at the very door.

8. *Historical prophecy.* Doctors Tyng, Beecher, Mr. Dowling, and others, fully admit that the prophetic history, given in the second chapter of Daniel, is now complete, with the exception of smiting the image on the feet, and setting up the kingdom of God, which they (Dr. Tyng excepted) think will be the conversion of the world! They do not differ from us in the *time* but in the *event*. We all believe the *time* is near for the great change to take place. But they think the breaking in pieces, and destruction named, means conversion, while we are fully confident it will be *utter destruction*; and that the kingdom to be set up will be the real literal kingdom of God. And the testimony in the case amounts to an absolute certainty that the time when the great and most glorious event will take place, is, emphatically nigh at hand.

9. *The prophetic numbers.* For many of the very best reasons, it is certain that the grand prophetic numbers terminate *about* this time, at the end of which the sanctuary will be cleansed; and Daniel and all the saints will stand in their lot, in the kingdom of God. Therefore, the time for the kingdom to come is nigh.

Finally, there is no truth more strongly fortified with a superabundance of the most infallible evidence than that which proclaims the "appearing of Christ and his kingdom" at the door. It is sinful in

the extreme to doubt and reject such testimony.—The hand of God is in the matter, and he will soon justify his infallible word by its most strict fulfillment. O then let us all "hold fast the profession of our faith, without wavering," for "without faith it is *impossible* to please God.

(To be continued)

Advent Herald.

In this paper of Oct. 16th we find the following remarks from Bro. Miller. Addressing Bro. Himes he says :

"Your course of conduct in your doctrine and editorial department of the Herald, as well as the publishing of works from your office, I heartily approve of and fellowship. And I would rejoice in my soul if I could honestly say as much of our other Advent offices and editors. But alas, I see them leading off into their old, and, I think, visionary dogmas, which have had, and now have, a deleterious effect upon the minds of many of those who otherwise would have been your warmest supporters in proclaiming the Advent doctrine,—the kingdom of God at hand."

Speaking on the same subject, in the same number of the Herald, Bro. Himes says :

"If there ever was a necessity for a close adherence to the Advent question, now, that we are on the threshold of the realization of our hopes, there certainly is not *less* necessity for that adherence.—A discussion of our *sectarian* notions, or those of others, would not be of the greatest service to us in preparing for the kingdom. If the Advent were some fifty years in the future, we might spend some years, in imitation of the church in former days, in bitter sectarian controversies, in which we should make a score of new parties, and make work for repentance, and a new preparation for the kingdom of God : and after all, settle no essential question that has not already been settled. If others wish to enter into such a work, they have a right so to do.—But for ourselves, while we see so much to be done for the Advent cause, and have calls from all parts of the country, and the world, to present the speedy advent of our Lord, by lectures and the press, we must adhere closely to this work."

REMARKS.

1. We understand these brethren to define the "Advent question," as Bro. Miller says, to mean "the Advent doctrine,—the kingdom of God at hand," or as Bro. Himes says, "the speedy advent of our Lord."

2. We understand them to teach that the investigation or propagation of any other doctrines, (especially of the state of the dead, the future destiny of the wicked, and of Christ being the Son of God,) is, as Bro. Miller says, "leading off into visionary dogmas," or as Bro. Himes says, "a discussion of our *sectarian* notions." And

3. That the investigation of these doctrines will necessarily, as Bro. Himes says, "make a score of new parties, and make work for repentance," &c., and as Bro. Miller says, "have a deleterious effect upon the minds of many," and as he indirectly says, he cannot "heartily approve of and fellowship" the "course of conduct" of those who "lead off" in this investigation.

If we have misjudged in these conclusions, it will be our highest pleasure to be corrected, and correct our mistake. But if we have judged correctly, then in all kindness we would say that we think our good brethren are mistaken.

1. In their definition of the "Advent question." We fully believe that the "Advent question" embraces the *whole Bible*, the *entire economy* of grace, which began in Paradise lost, and will only be consummated in Paradise restored. It is just as necessary for Christians to live upon "*every word of God*" now, as when Christ uttered these words.—We think our brethren, on a moment's reflection, will see that their definition of the "Advent ques-

tion," is too limited to be justified by either the word of the Lord, or their *practice*.

2. The doctrines under consideration. Instead of being "visionary dogmas," or "sectarian notions," we are very confident, they are clearly and very abundantly taught in the plain word of the Lord. No doctrine of the Bible is more fully, clearly and positively taught than they are. So we, and the great mass of Advent believers, read and honestly understand and believe our Bibles. And we assure our dear brethren, who differ from us, if we are in error, we shall be most happy to be corrected, by kind words and Bible arguments. But an opposite course we earnestly entreat may in future be most cautiously avoided.

3. The effects of investigation. We agree with Bro. Himes that "bitter sectarian controversies" lay the "work for repentance," and should be dreaded and shunned by all Christians. But *Christians* will not investigate the word of the Lord with *bitterness*; but in love—and, like the noble Bereans, they will search the Scriptures daily, not for selfish purposes, but to see whether these things are so, or to obtain a knowledge of the truth. Let us do the same, in the same kind and forbearing spirit; and instead of biting and devouring one another, or dividing into "a score of new parties," or less, we shall love one another more fervently, and be more and more strongly united in the blessed truths of the Bible.

The sects have each had their abstract, fundamental principle or doctrine, which, with them has been the all-important question. They have armed and equipped themselves for the defence of the great question, and to stop an inquiry or investigation, on every other doctrine. They have mounted their respective hobbies, and Jehu like have driven ahead in their sectarian zeal, until we see them where they now are, blind to, and opposers of the most precious truths of the Bible, and so divided as to render a gospel union entirely a hopeless thing. We fear our dear brethren, though they desire not to do it, yet in their zeal for what they call the "Advent question," are imitating the sects in these things.—We speak plainly, yet we know it is in love. And we do entreat all to be cautious how they feel, talk, preach, write, publish, and act on these matters.—Let there be no strife nor calling of hard names among us; cleave to the Lord and the word of his grace; love one another with a pure heart fervently. Continue to search for Bible knowledge, on *all* the doctrines of that precious book; possess the spirit of Christ, and faithfully do all his commandments, and peace, union and joy will be our portion here, and the everlasting kingdom our reward in the world to come.

Bills of Account.

Those to whom we send bills this week will please observe the following instructions :

1. The bills call for pay to the *close* of this volume of the Harbinger.

2 If you are confident we have made a mistake, inform us, and it shall be rectified.

3. If there is no prospect of your paying the amount due, before the close of *this* volume of the Harbinger, then be frank and let us know, and we will balance your accounts, and continue to send your paper, *free* of charge, as long as we can, if you desire it on these terms.

4. Let all who can, send the amount the bill calls for, immediately.

5. Let *all* settle the purpose honestly, to have their accounts adjusted with the Harbinger, before the close of this volume. If you cannot settle by paying *all* you owe, then do it by paying what you

can. But if you are unable to pay any thing, then freely tell us, that all our accounts may be settled by the close of this volume of our paper.

No one can reasonably complain at these requests. They are just and honorable, and if faithfully complied with, we believe will be for the good of all the parties concerned.

To Correspondents.

Bro. Henley—if the decision of the church is published at all, it had better be in the *Herald*, where the other notices appeared. We doubt not your innocence, nor the correctness of the decision of the church in your favor, but we doubt the propriety of extending a knowledge of such things, until it becomes absolutely necessary, further than the facts are known. We therefore decline saying more, until a little longer time is given for the matter to be settled, in a Christianlike manner.

Bro. J. B. Morgan—being unacquainted with your experience and gifts, we are not prepared to give the counsel required. You had better, perhaps, consult some judicious experienced ministers and brethren, who know your circumstances, &c. We will say, however, that there is a large field, all ripe for the harvest, in this western country, and faithful and efficient laborers are few. And our prayer is, Lord send forth more laborers into this part of thy harvest.

We miss the whole of *vol. ninth* of the *Voice of Truth*. We want to preserve unbroken all the volumes. Can any one furnish us all or a part of the numbers of that volume? If they can, and will send by mail soon, directed, *Advent Harbinger*, Rochester, N. Y., we shall feel much obliged. Do not forget this request.

The article from Bro. Wells, in this number, is lengthy—it could not well be divided. It is worthy of a careful reading. Do not pass it by on account of its length.

[For the Harbinger.]

"Is the Time Revealed?"

Isaiah 46: 9, 10. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Whether this portion of Scripture refers to any type instituted at the beginning, which has time connected with it, thus declaring the end, such as the seventh day (being a type of the grand Sabbath of rest,) when God rested from his six days' work, or the simple declaration that the seed of the woman shall bruise the serpent's head at the end of the world, one thing is clear in the above scripture, viz: From ancient times declaring the things that are not yet done. (Or, were not done when the above was written.) Our object, then, will be to inquire into the meaning of the above. 1st. There is evidence that the six days of creation are typical of six thousand years, to transpire previous to the great day of the Lord, or day of rest, of one thousand years, i. e. By the six days of creation and the seventh in which God rested from all his works, is meant, that the world will continue six thousand years; then Christ will come the second time, when will commence the seventh thousand years, of which the seventh day of creation is a type.

Now, what are the evidences in the case? Heb. 4: 3. "For we which have believed do (or will) enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." The argument here seems to be, that although the works of creation were finished, and every thing perfectly adapted to make man happy, yet because of sin, man has never enjoyed rest on this earth, not even the first man, Adam. Neither did

the children of Israel, because of unbelief, enter into rest. Verse 4, "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5. And in this place again, If they shall enter into my rest." 7 v. "Again, he limiteth a certain day, saying in David, 'To-day, after so long a time; as it is said, 'To-day, if ye will hear his voice, harden not your hearts.'—Even the children of Israel, after being settled in the land of Canaan, found not rest. V. 8: "For if Jesus (Joshua, margin,) had given them rest, then would he not afterward have spoken of another day." They did not enjoy the promise made to Abraham, that his seed should enjoy rest in that land, or Joshua would not have spoken of another day. For the true spiritual Israel "dwelt in the land of promise as in a strange country. V. 9. "There remaineth therefore a rest to the people of God." So far we have not much evidence that the seventh day of creation is typical of the final rest to the people of God. But the argument simply is, that there remaineth a rest sometime for the saints. The most weighty argument to sustain the proposition, is 1st. The marginal reading of v. 9. Which would make the verse read thus, "There remaineth therefore a keeping of a Sabbath—to the people of God." The word Sabbath, is from the Hebrew word signifying rest. See 'Bible Dictionary.'

The argument is more weighty, when we consider the number of times, and peculiar manner in which the word 'seven' is used in the scriptures, and consider 2 Peter 3: where speaking of the "day of the Lord," he charges his brethren to "be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Also, by considering Rev. 20: where it is declared, that the saints that had been martyred, "lived and reigned with Christ a thousand years." V. 5. "This is the first resurrection." But Barnabas, in his epistle (which is not considered to be inspiration) declares positively, that the six days of creation, are typical of the six thousand years of the world, previous to the seventh thousand years or great Sabbath of rest, of which the seventh day when God rested, is a type. And if not mistaken, the church generally considered it so. The argument thus far is sustained by merely inferential testimony, which becomes of greater weight when we understand that the six thousand years are now about completed, which evidently is the case; harmonising with the abundant testimony that will yet be adduced to show that the second glorious appearing of Christ is emphatically near, and speedily to transpire. For God hath declared the end from the beginning.

Daniel 2: 19. "Then was the secret revealed unto Daniel in a night vision." The evidence that will now be presented is infallible.

In the second year of the reign of Nebuchadnezzar, the same "dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." The king (of Babylon) then appealed with threats to the magicians, astrologers, and the sorcerers for an interpretation of his dream, but in vain. If they could have known what the dream was, they could have described respecting the interpretation, but the king had forgotten the dream; therefore their deception was made manifest. "Then Daniel went in and desired of the king that he would give him time, and he would shew the king the interpretation."—Then Daniel made known the thing to his three companions, "that they would desire mercies of the God of heaven concerning this secret, (showing the importance of prayer), that Daniel and his fellows should not perish with the rest of the wise men of Babylon." Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Then Daniel went before the king, and said—"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Not simply makes known what shall transpire to the first advent of Christ only, as most 'divines' teach us by their expositions of this chapter, but, "what shall be in the latter days."

"Thy dream and the visions of thy head upon thy bed, are these; verse 29. "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: (this is still plainer, that the expositions of modern teachers concerning this chapter, are incorrect), and he that revealeth secrets maketh known to thee what shall come to pass." "Thou, O king, sawest, and behold a great image. This great image, whose brightness was

excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his sides of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest (this whole image, understand; how long?) *TILL*, that a stone was cut out without hands (not till the stone which was cut out, at the commencement of the Christian era—meaning Christ—which then commenced smiting the image—and will ultimately by his coming spiritually, break the entire image spiritually, when will commence their millennium previous to the visible coming of Christ, as many "divines" teach: But he saw the entire image *till* the stone was cut out of the mountain without hands, which means evidently the appearing of Christ and his kingdom,) "which smote the image upon his feet that were of iron and clay, and break them to pieces." V. 35. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth," i. e., this image will exist *till* Christ is revealed with his mighty angels in flaming fire. "As therefore the tares are gathered and burned in the fire: so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then (not before) shall the righteous shine forth as the sun (at the resurrection; see Dan. 12,) in the kingdom of their Father. Who hath ears to hear, let him hear." Mat. 13: 40—43. That this is the correct meaning of this subject will be seen when we consider the interpretation.

Daniel 2: 37, and onward. "Thou, O king, art a king of kings. Thou art this head of gold." Or, in other words: Thy kingdom which is a universal kingdom, is represented by this head of gold. "And after thee shall arise another kingdom inferior to thee," (the Persian kingdom, represented by the arms and breast of the image.) "And another third kingdom of brass, which shall bear rule over all the earth," (viz: the Grecian kingdom, as every historian knows, was next to the Median and Persian kingdom.) Now, do the legs of iron and clay represent a kingdom also? Certainly. V. 40. "And the fourth kingdom shall be strong as iron. 41. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom (viz: the Roman, which is the fourth) shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with clay." (Illustrating the division the Roman kingdom underwent previous to its being divided into ten kingdoms; yet it was Rome still; no other universal kingdom has since existed.) "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken." Although the Roman kingdom was so divided and weakened, as the clay represents, yet it still had all along within it the strength of the iron, even after it was divided into ten separate kingdoms; which kingdoms exist as yet, with names different from their original names.

Verse 41. "But there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay." There was to be some powerful influence to step in when Rome was thus divided, which should continue its iron nature midst all its weakness, i. e., the iron of mighty ancient Rome should continue midst all its divisions.

Was this the case? Yes; scarcely had Rome become divided into ten divisions, before the little horn, popery, noticed in Dan. 7: 8, made its appearance, by which three of these ten kingdoms [or horns that were in the head of the dreadful and terrible beast, i. e., representing the fourth kingdom, Rome] were destroyed." So history states; see Gibbon. This powerful influence of popery again consolidated Rome into a universal power, under whose influence it is stated in history, by infidel historians, fifty millions of the saints were put to death. Dan. 7: 21. "I beheld, and the same horn [popery] made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." V. 25. "And he shall speak great words against the Most High [see 2d Thes. 2: 3—8; also

v. 9—12,] and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." [1260 years.] "But the judgment shall sit, and they [the French government] shall take away his dominion to consume and destroy it unto the end." "This important treaty" was signed at Paris, by Joseph Bonaparte, and "the Plenipotentiaries of the Pope," as Thiers tells us, "in July, 1801," and the ceremonies concerning it were concluded in 1802.

From	1335
Take	1290
Leaves	45
To which add	1802
Result	1847

When, according to the best light we can obtain, the resurrection will take place, and Daniel will stand in his lot. Dan. 12: 11. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate [popery] set up, there shall be a thousand two hundred and ninety days." V. 12. "Blessed is he that waiteth, and cometh to the thousand three hundred, and five and thirty days. But go thou [Daniel] thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the [1335] days," which commenced, A. D. 512.

Thus, this powerful iron influence [popery] continued until the reformation, when they "mingled themselves with the seed of men [that are termed Protestants] But they shall not cleave one to another, even as iron is mixed with clay." [Can you unite a Protestant and Catholic together? or the Catholic with any other faith? No. Catholicism is a consolidated system of iniquity, different from all other systems of faith. But the Scriptures which speak of the cleaving together, may refer to the ten kingdoms. In either case it is impossible.] For, v. 44, "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed"; v. 45. "forasmuch as thou sawest that the stone was cut out of the mountain, without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

Thus we have a chain of events, given in the 2d of Dan., from the time of the Babylonian kingdom to the coming of Christ; or till the stone is cut out of the mountain; or till the everlasting kingdom of God is set up. And every attentive reader will see that we must be near, very near that event, by the 2d of Daniel alone, leaving the prophetic periods out of the question. For, we have not only arrived to the important time in the history of the world, denoted by the feet and toes of iron and clay; but, have been in this state of things for more than 13 centuries! And when we consider the amount of testimony to be found in other parts of the Scriptures, to show that the end is near, we certainly cannot be in a delusion when we expect the "stone, cut out of the mountain without hands, will soon smite the image upon the feet, and Christ will appear in his glory."

(To be continued.)

Correspondence.

NEWTON UPPER FALLS, MASS., Oct. 15, 1847.

DEAR BRO. MARSH:—As the coming and kingdom of God is a subject which deeply interests all his children, permit me to say a few words on a hope so glorious. In the first place I would ask, why were we brought out to occupy a position like that of Noah or Lot, if it was not to be the light of the world, and to impart light from the word of God to our perishing fellow men? If this is so, then there is a solemn and imperative duty binding upon us, whether ministers or members of the church, to be faithful to our calling, that we may be accepted in the day of his coming. If we would persuade our fellow men to prepare for Christ's coming, it is important that we have strong faith that he is actually coming. We profess to believe this matter from evidence that can be relied upon, and is indubitable. Then let us gird on the whole armor of God, and fight manfully the good fight of faith, the hour we

have to fight. The battle will soon be won, and victory turn on Zion's side, and we shall receive a crown of life, if faithful.

I do not see how we can pass 1847 without seeing the King in his beauty. It looks to me as though we were shut up to this present autumn for the termination of the 2300 days. With my present understanding, (if this year should pass,) the point of time to which they reflect light would be gone by. O how important then for us to have our loins girded about, and our lamps burning, and we watching and praying that we may be ready to enter into the marriage supper of the Lamb.

Yours, &c., L. T. CUNNINGHAM.

[For the Harbinger.]

The Deserted.

OR, FORSAKING THE WORLD.

The hopes that I cherished

In youth's early morn,

Are blasted and perished,

No more to return.

My sun, that rose brightly,

Is sunk down in sadness;

The heart that beat lightly

Shall no more have gladness.

But why this desponding?

Though youth's friends have gone,

And left me to wander

This dark world alone;

Though all earthly pleasure

From me has departed,

There still is a treasure

For the broken-hearted.

Condemn'd and forsaken

Though now I may be,

O Jesus awaken

Still more love to thee;

Then o'er the waves rolling,

My bark safely gliding—

My Saviour controlling

And all the storm guiding.

Then perish, ye fond hopes

Of youth's sunny morn,

While the gales of adversity

O'er you are blown;

Let the bright sun of righteousness

Rise o'er the sadness,

'Twill fill all the soul

With heavenly gladness.

Then wait for that morning

With rapturous delight,

When saints all adorned

"In fine linen white,"

Shall rouse from their slumbers,

Fly up to their Savior,

And sing in grand numbers

Forever and ever.

MANDANA P. WYATT.

Moirs, N. Y., Oct. 4, 1847.

WHITEFIELD, N. H., Oct. 10, 1847.

BRO. MARSH:—I again send you a little to help you in publishing the "Harbinger," which is a welcome visitor to all the Advent believers in this town and vicinity. The "Harbinger" and "Advocate" are much liked here, in consequence of the plain and strait forward course they take in advocating the plain, simple and unadulterated truths of the Bible. You do not tell us that when we read in our Bibles, "The soul that sinneth it shall die—the wicked shall consume away—into smoke shall they consume—the wicked perish as their own dung—they shall be as though they had not been—shall be punished with everlasting destruction from the presence of the Lord and the glory of his power—the day cometh that shall burn them up, that shall leave them neither root nor branch," &c., &c., that these, and the hundreds of similar passages of scriptures, mean eternal life in misery.

I hope you will stand to your post, and let the light of truth so shine through the mists and fogs of early education and tradition, that people may see from the light of scripture that when God says *death*, he does not mean life.

Yours, in the hope of a speedy redemption.

JOHN M. GOVE.

ALBANY, N. Y., Oct. 1847.

Please say to our brethren and sisters abroad, God is with us in Albany. I think the Tent meeting has exerted a good and salutary influence upon many minds in this city. We have good meetings and are walking in love. Last Lord's day was our monthly season for the Supper. O it was a most precious time. Give God the Glory. Amen.

G. NEEDHAM.

Miscellaneous.

ITALY.

The Roman Advertiser of the 4th reports the receipt of a conciliatory letter from Austria:

"It is said that the answer recently arrived from the Court of Vienna to the Holy See expresses, in the name of the Emperor, regret for the impression made on the Holy Father by the late events in Ferrara, which his Majesty does not regard as the invasion of another's, but the exercise of his own right, and resulting from article 103 of the treaty of Vienna; that if any inpropriety has been committed, this is to be attributed to the executioners of the act, who have proceeded contrary to the instructions received; that his Majesty has never had the intention of occupying the Pontifical States, into which nothing should induce him to send troops unless invited by the Sovereign Pontiff; that the whole controversy reducing itself to the explanation of the above-named article, of the word *place*, and the rights thence deducible, his Majesty is content that the question should be decided in Rome, in whatever manner both parties may agree to."

The cities of Ancona, Perugia, Osicino, and Bologna, have contributed funds to purchase muskets for the National Guard. The money supplied from Ancona consisted of funds intended for the construction of a theatre.

The Augsburg Gazette repeats the statement that the French Government had placed 12,000 muskets at Marseilles at the disposition of the Pope, and that a still larger supply was expected from Belgium.—A number of French and Polish officers resident at Rome had tendered their services to the Pontifical Government. The forces to be encamped at Forli are now estimated at 54,000, of which 24,000 will be regular troops, and 30,000 the National Guard.—The Augsburg Gazette adds, "Our Government has made very friendly offers to the Pontifical Government."

Austria has already repented of her interference with Italy by the occupation of Ferrara. Both England and France are said to have remonstrated, and Prince Metternich finds that he has taken a false step. He is preparing to recede gradually, and has begun by retracting his menaces.

There is a Difference.

It is one thing to be religious, and quite another to be a Christian. It is one thing to say your prayers, and another to worship God in spirit and in truth. It is one thing to have a name to live, and quite another to know that the law of the spirit of life in Christ Jesus hath made you free from the law of sin and death. It is one thing to repudiate the creeds of theologians as standards of faith, and quite another to bow your heart, your will, your understanding, to the plain and obvious testimony of the word of God. It is one thing to put on the forms of Christianity, and quite another to be truly and religiously benevolent, fulfilling the whole law by love. It is one thing to regard Jesus of Nazareth as a great and good man—place him side by side with the Jewish prophets and heathen philosophers, and quite another to believe him as the divine Son of God, dying on a cross that sinners may have their sins forgiven, consistently with the administration of God's government. It is one thing to be a Christian, and another thing to be a Sadducee, a Pharisee, or a formalist.

[For the Harbinger.]

Exposition of Isaiah lxvi.

The restitution of all things, which God had promised, forms a prominent theme, in the visions of the prophets. Those who lived in the days of back-slidden Israel and Judah, seem peculiarly interested in it. In their rhapsodistic strains, there is a constant recurrence from their present degenerate state, to that perfect one, promised—from that degenerate kingdom, to the perfect one—from their degenerate, wicked kings, to the King of Glory—from idolatry, superstition, disobedience and anarchy, to the day of perfect obedience, worship and submission, to "David's greater Son"—from the earthly, to the heavenly Jerusalem; and from the day of darkness, mortality and death, in which they lived, and we live, to that of light, immortality, and eternal life, in which they and we expect to live and enjoy happiness forever. They foresaw the destruction that was coming on their kingdom and nation. From it, and the terrific and appalling scenes, which, with rapt ken, they saw approaching, they turned with treble delight, to the antitypical kingdom of "the God of heaven," which should not be destroyed, and the antitypical city, with its golden streets, and God-laid foundations—its tree of life, and flowing fountains, into which nothing that "defileth or maketh a lie" shall ever enter. Such, are some of the things, that occupy the mind and pen of Isaiah, in closing up his book of prophecy.

To understand it, we need to observe the following things:

I. *He is testifying against the abominations of ancient Israel and Judah.* V. 3d. "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but did evil before mine eyes, and chose that in which I delighted not."—The 17th verse also refers to the same class. "They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, (things forbidden by Moses,) shall be consumed together, saith the Lord." Read also the 11th to 16th verses of lxv. ch., and you will find the same denunciations and for the same causes. God there tells them "they shall leave their name for a curse to his chosen." "That he who *blesseth* himself in the earth shall bless himself in the God of truth." The New-Jerusalem people will not *bless* idols.

II. *In the 2d and 5th verses he tells us who he loves.* "But to this man will I look, even to him that is poor and of a contrite spirit, and *trembleth* at my word." He gives a precious promise to those that *tremble* at his word, in the 5th verse. "Hear the word of the Lord, ye that tremble at his word: your brethren that hated you and cast you out for my name's sake, said, 'let the Lord be glorified:' but he shall appear to your joy, and they shall be ashamed." What was old Jerusalem, with its temple, worship, and corrupt worshippers, but an abomination in God's sight? How mistaken those men, who supposed they were heaven's favorites, because they had built a temple for Jehovah! What house build ye me, or where is the place of my rest? Not with you, surely. I have no regard for you, said God; but to the poor and contrite in spirit, will I look."

III. *He warns us against their character, in verses 3, 4 and 17th.* They were deluded. They thought God had regard to them alone, while they were practicing every abomination. "Trust ye not in lying words, says Jeremiah, 'saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.' These were lying words. Yet they trusted in them. Hypocrites, who professed God, but in words denied him.

IV. *Old Jerusalem is a tumultuous city.* It was so in the days of Christ. It had been for a long time, and continued to be, till its final overthrow.—See Josephus' history. But while the Prophet in vision saw the tumult, and heard the discordant voices of the mobocrats, rending the air, he hears another, above the rest—it is Jehovah's, "that rendereth recompense to his enemies." Verse 6.

V. *The new Jerusalem which God will create,*

shall be a place of rejoicing. Verse 10 to 14. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy, with her, all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles (or nations) like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish (resurrection) like an herb." Compare the above with lxv. ch. 18, 19 vs. The descriptions, are of the same.

VI. *He tells us who the New Jerusalem people are.* Vrs. 8, 9. "Who hath heard such a thing, who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth and shut the womb, saith thy God?" These are the servants of the Lord, toward whom, "the hand of the Lord shall be known."—They come from mortality and corruption, and are merged into immortality "in a day." They were "of a poor and contrite spirit, and trembled at God's word," in this world. Verses 2, 5. Mat. v. 3.

VII. *He tells us of the doom of old Jerusalem.* Vrs. 5, "a voice of the Lord, that rendereth recompense to his enemies." Vrs. 14—16, "and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire: for by fire, and by his sword, will the Lord plead with all flesh; and the slain of the Lord shall be many." "Will plead with *ALL* flesh." Where begin? With Jerusalem, making it a type of what will follow.—Read Jer. xxv: 15, 18 and 29 verses. They must *all* drink: but "Sheshach (which I understand to be modern Babylon) shall drink after them."

VIII. *He tells us who will perish in the destruction of the city.* Those sanctimonious hypocrites, who "sanctified themselves in the gardens"—eating swine's flesh, etc., "for," says God, "I know their thoughts," i. e., plans, purposes, etc. But they rejected Christ, their only hope. They "knew not the time of their visitation"—heeded not the warnings of Jesus, and perished. Thus it will be with the present generation. They know not the time of their visitation—they will not.

IX. *Some will escape.* Who? Verses 2 and 5 tell us. Those that are poor, and of a contrite spirit, and tremble at God's word, will heed his warning voice. Jesus told them of the evils to come on that nation, and how they might know when they were nigh. "When ye therefore shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh." "When ye"—yes: ye, my disciples. His disciples, then, were the *escaped* of the nation. Those who heeded his warning voice. This is manifest, also, from what follows. "I will send those that *escaped* of them, unto the nations," or *Gentiles*: so the last clause of the verse—"and they (the escaped) shall declare my glory among the GENTILES," or *nations*. Now, if the destruction spoken of, was a destruction of the *nations* or *Gentiles*, there would be none left, but the "escaped"—this is manifest. Who, then, would the "escaped" go to? They are all, that are left of the nations. Would they go to themselves?—Nonsense! But if "the escaped" are those of the Jewish nation, who believed on Christ, or the first disciples, who "saved themselves from that untoward generation," on whom came "the blood of all the prophets, from the blood of the righteous Abel, to the blood of Zacharias," etc., we can see very clearly how they could be sent to the nations of the world.

My next inquiry will be, *What sign did he set among them?* But my sheet is full, and I must defer the remainder till next week.

G. NEEDHAM.

FRAILTY—All men have their frailties. "As I grow older," said Gæthe, "I become more lenient to the sins of frail humanity." The man who loudly

denounces, I alwas suspect. He knows to much of crime to denounce a fellow creature unheard; a knowledge which can only be obtained by criminality itself. The hypocrite always strives to divert attention from his own wickedness, by denouncing, unsparingly, that of others. He thinks he shall seem "good, in exact ratio as he makes others seem bad."

BUSINESS NOTES.

J. Jones—The paper you ordered to J. Thompson is not taken out: it is therefore discontinued.

Correction—The dollar from S N Gears, recently published for the English Mission, he wishes to go for the Western Mission.—And it is so corrected on book.

L. T. Cunningham—Previous to the favor just received, you had paid more than three years in advance. The Lord reward you.

A. Hemenway—We publish no such notices. Money is received.

J. V. Himes—Through mistake we omitted to put the dollar in the letter. Please credit it to J. W. Nixon, Springwater, N. Y., on Herald acc't, and charge the same to us.

Wm. Wiswell—You send \$1, and wish a paper directed to Westminster, but do not mention the State. As there are Wesminsters in Vermont, Massachusetts, Connecticut and Maryland, we cannot send until we receive mere definite directions.

Agents and others, in sending names and remittances for the Harbinger, are requested to be very particular and have each name plainly and distinctly written. Give the name of the Post-Office, the County, and the State.

APPOINTMENTS.

On Sunday,	Oct. 31st (D. V.)	I shall preach in Owego, N Y
Wed. eve.,	Nov. 3d	" " Liverpool, "
Thurs. "	Nov. 4th	" " Manlius, "
Sunday,	Nov. 7th	" " Owego, "

H. HEYES.

Bro Wm. Rose appoints to meet with the brethren at or near Manlius, where the brethren may appoint, on Friday evening, Saturday, and Sunday, the last days in Oct. He wishes one or two of the preaching brethren to attend and assist.

H. H. Johnson appoints to preach at Victor, the first Sabbath in Nov. And the second Sabbath at Hornby.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

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EVERY TUESDAY,

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Poetry.

To a Christian Sister.

1 PETER III. 3, 4.

Young sister, tear that tinselled wreath
From off thy polished brow,
The native curls that flow beneath,
Are far more beauteous now.

Unloose those chains of shining gold,
That twine thy neck so fair,
And let a snowy 'kerchief' fold,
In modest neatness there.

Thy form, let nature's care impart,
Its unknown loveliness,
Nor borrow dangerous rules from art,
To mar its comeliness.

O, lay that costly robe aside,
So gay and careless too,
Let a plain, graceful garment hide,
Your buoyant steps from view.

"Outward adorning" cease, and bid
A quiet meekness shine,
Through all your life, as Jesus did,
That pattern so divine.

Original.

[For the Harbinger.]

Darkening of the Sun, &c., Future.

I have long been inclined to identify the darkening of the sun, and falling of the stars, &c., described in Matthew xxiv. 27, Mark 13th, and Revelation 6th, under the opening of the 6th seal; and to suppose their fulfilment yet future. It is difficult to suppress objections to the more common way of applying the last mentioned passage, whether it be applied to the revolution connected with Bonaparte's career, or the changes consequent on the conversion of Constantine.

The 1st objection that occurs to my mind is, this application makes the passage highly symbolical, when the subject does not require it, but would be more natural and consistent if taken literally.

The 2d objection is, the passage brings to view the great day of the wrath of the Lamb, so terrifying the kings, chief men, the rich, chief captains, and mighty men of earth, that they acknowledge the power of Christ, and desire by any means to be hid from his presence. But there was no such general acknowledgement of the power and wrath of the Lamb at the French revolution, nor at any other earthly event that has ever transpired. What follows in the 7th chapter is immediately connected with this great and solemn convulsion of nature, and consequently is supposed to relate to events that are past.

The 4 angels are the 4 principal governments

of Europe, holding the nations in check, since the French revolution, preventing war to a great extent, answering to the holding of the winds; the subsequent spread of the gospel and great influx to the church, is supposed to answer to the sealing described there. But I am at a loss to find authority for calling these 4 angels earthly powers. But if they mean earthly powers, then the 5th angel must be an earthly power; but what earthly power can be thus pre-eminently distinguished for having the seal of God and performing the sealing work, exclusively of other governments?

But to look at this a little more closely; the work of the 4 angels was to hurt the earth, and to hurt it by holding the winds. But it was not hurting the earth for the powers of Europe to suppress war, but rather a blessing.

Again, if the sealing has occurred within 40 years, where is the great number of Jewish converts, to answer to the 144,000, the number sealed of the twelve tribes?

Lastly, the state or condition of all the sealed is such as cannot be applied to any thing that has yet existed, without doing monstrous violence to the word of God. Have the saints yet received their white robes, and palms denoting victory? Have they got through with tribulation? Are they now in the temple of God? and does God dwell with them? Do they hunger no more?—Do the scorching rays of the sun, nor any heat, light on them no more? And has God yet wiped all tears from their eyes? I think not; but if the eternally blessed state of the righteous is anywhere described in the Bible, it is in the last part of this 7th chapter of Revelation.

Having noticed the above, as some of the objections that occur to my mind to the ordinary application of the events following the opening of the 6th seal, I proceed to give what appears to me to be a more rational view. This seal introduces the judgment scene; the blackness of the sun, the falling of the stars, and other convulsions of nature, are to be literal, and immediately precede the appearance of Christ in judgment, occasioning the awful consternation of the wicked, described in verses 15, 16 and 17, or the 7th verse of the 1st chapter of Revelation, or the same consternation referred to by Christ in the 30th verse of the 24th chapter of Matthew; the great day of Christ's wrath is here introduced when he shall dash the nations as the vessels of a potter.

I suppose the 4 angels to be literal angels, to whom is committed the execution of a portion of God's judgments on the earth. The sealing is the same as the gathering, in Matt. xxiv. 31, when by the agency of literal angels God's people will be gathered out of every nation and kindred under heaven. They will then be sealed or made secure. They then will have palms given them. God will then dwell with them.—They shall feel afflictions no more, and all tears shall be wiped from their eyes. This view appears to me consistent with common sense, and with the general tenor of the Bible; but the first mentioned view I think belongs to that class of spiritualizing interpretations that tends to great injury.

The 29th, 30th, and 31st verses of Matthew 24th, I suppose to relate to the same events following the opening of the 6th seal, although I formerly supposed the dark day of 1780 to an-

swer the description above. I now think there was some mistake.

That darkness does not appear to have effected that portion of the world that is made the field of prophetic vision, but only a part of North America. Again, it does not appear to have been much more signal than other dark days. Again, if the falling of the stars, a little previous to the dark day of 1780, be taken as a fulfilment of Matthew 27, we destroy the order generally observed in the Bible—for the darkening of the sun comes first. If we refer to the signal falling of the stars within a few years past as the fulfilment, we make a great disproportion of time between the darkening of the sun, darkening of the moon, and falling stars.

But most of all, I am led to the above opinion on Matthew 24th, on account of the apparent identity of facts referred to there, and in Rev. 6 and 7. The convulsions of nature in both places appear substantially the same, as also in Mark 13th chapter. The consternation of the wicked the same, and produced by the same general causes—the gathering or sealing of God's people by the agency of angels the same; and we might naturally suppose, that when gathered according to Matthew, they will enter the same triumphant, secure and happy state described in the 7th of Revelation.

An objection may arise to the above view of Matt. 24th and Mark 13th, as the darkening of the sun is by Matthew immediately after a tribulation, or according to Mark, "in those days and after that tribulation," and that tribulation is supposed to have occurred during the reign of papacy. But is it certain that view is correct? Daniel, in the 12th chapter, certainly alludes to a tribulation in close connection with the resurrection. The Savior also, in the 21st of Luke, refers to an extraordinary time of trouble and events, at which men's hearts would fail them for fear, or men would expire through fear, and this, in immediate connection with His coming. And may not the tribulation of the 29th verse of the 24th of Matthew be the same? Daniel's time of trouble was to be such as never had been; whether he speaks of the degree of the trouble, or of its peculiar character or kind, I know not, but am inclined to suppose he refers to the degree, and if so, as the tribulation mentioned Matt. xxiv. 29 was to be such as never had been, and never would be again; and if it is now already in the past, then the Savior must have spoken of the kind of trouble, and not of degree: for Daniel's trouble must be subsequent to it, and consequently greater in some sense. But if it was certain that the Savior's tribulation commenced with the rise of papacy, or at the fall of Jerusalem, and ran down to the wounding of one of the heads of the beast, in the days of Bonaparte, yet the darkening of the sun may with propriety be said to be immediately afterwards, as the period of 45, or even a longer period of years, is but a speck to the mind that scans all time.

Although I am inclined to the opinion that the closing of the tribulation in Matthew 24, refers to the same time of Daniel 12, and Luke 21, and is yet in the future, yet I do not think our general calculations are incorrect. The 2300 days measure the times of Gentile rule, during which Jerusalem shall be trodden down; then commences the day of the Lord, during which the sanctuary and earth are to be cleansed, the judgments

f God to be poured on the nations; yet I am not certain that the Savior's advent is to be the first event of that day of the Lord; but after that day commences, there may be other events that will precede his coming.

There have been signs in the sun, moon and stars, as the Scripture promises. The darkening of the sun is a sign among the rest; but I cannot look upon it as a sure starting point for the measurement of "this generation."

I think the time is at hand; that the times of the Gentiles will run out this year or thereabouts; that the day of the Lord will then commence, and then soon the Savior will come. But the prophetic periods may have already run out, and the Savior may come at the commencement of the day of the Lord. He may come to-night; I consequently ought to watch and pray much.

I present this for consideration. Don't be injured by it, if it is error. We should believe with trembling. I have been somewhat acquainted with myself for some time, hence I am far from feeling dogmatical. I pray for all that love the Lord in righteousness, and hope we may all soon meet in glory.

T. I. CARLETON.

York, O., Oct. 31, 1847.

[For the Harbinger.]

"Is the Time Revealed?"

(Concluded.)

But do the 70 weeks *begin* the 2300 days?—Evidently they do; 1. Because they were given to show the length of the vision, which vision commences with the Media and Persian kingdom. And the 70 weeks begin, or the commandment goes forth, by the authority of this kingdom, although it is a good evidence that the two periods commence at the same time. 2. The design of the 9th chapter is to throw light upon the vision of the 8th chapter, which design would fail if the 70 weeks were 'cut out' of the 2300 days. For in that case we could not tell what part they were to be taken from. It might be the centre of the 2300 days, in which case these days would extend so far back and end so soon as to destroy the harmony of the vision: for all true Christians know by experience that the time has not yet come when their persecutions are ended, and the 'host' is no longer 'trodden under foot.'—Again, if the 70 weeks were cut out of the other period even near its commencement, the time for the saints to be persecuted, and for the host to be trodden under foot, would have ceased before this. 3. It was the *time*, the 2300 days, that interested Daniel in the last verse of chapter 8, where it is said 'none understood it'! That this is so, is clear, because Daniel sought by books to understand it, and when he had got the truth in relation to it as he supposed, it caused him to pray earnestly. Then the angel was commanded to go and give him skill and understanding. And in obedience to the command he was caused to fly *swiftly*. Therefore, the particular object of the angel in appearing again to Daniel was to inform him in relation to the 2300 days. Now suppose the 70 weeks he introduces in chapter 9 are to be cut out of any part of the 2300 days, would Daniel be any wiser concerning them than before? Evidently not. Such a circumstance would give him no light concerning their commencement, and consequently none in relation to their termination. And if not, of what use are the 2300 days? Neither would it be informing him whether they symbolized so many years, or meant so many literal days; for in that case the 70 weeks would be disconnected with the time in chapter 8, and the express design of the angel again appearing to Daniel would not be answered. Again, Prof. Whiting, Bush, and other Hebrew scholars, declare positively that the cor-

rect rendering of the word 'determined,' is to 'cut off.' And to cut off means to take from one end or the other of the period to be shortened.—

4. The above view of the case is strengthened when we consider that the 10th, 11th and 12th chapters treat mainly on time. And if the object of these three chapters is to give light in relation to the end, or the time of the resurrection, certainly the true meaning of the 2300 days, and information concerning the beginning and ending, would not have been withheld; and the 70 weeks is the only light given to show when they commence. That the 10th, 11th, and 12th chapters do treat upon the time of the resurrection, any one may see by investigating them; especially, by referring to such portions as the following, which, it will be important to notice, relate to events after Christ was crucified. By consulting verses 20 and 22 we shall see that the 11th chapter, &c., certainly bring us down to the time of Christ.

Luke ii. 1. 'And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.' (All will admit that the Roman kingdom was then in existence.)

Dan xi. 20. 'Then shall stand up in his estate, a raiser of taxes in the glory of the kingdom.' (Does not this mean Cesar Augustus? Yes.) 21. 'And in his estate shall stand up a vile person.' 22. 'And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.' (who can doubt this means the crucifixion of Christ? It transpires immediately after the raiser of taxes!)

By reading further, we shall be brought down to the time of the resurrection. V. 27. 'For yet the end shall be at the time appointed.' 31. 'And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate'—i. e. the daily pagan sacrifices shall give way, and make room for popery, or the abomination that maketh desolate, which commences the great persecutions of the saints by the papal power. 32. 'But the people that do know their God shall be strong, and do exploits.' 33. 'And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.' 35. 'And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.' In verse 35, we have a perfect description of popery. To see it more clearly we will put the parallel scriptures by the side each other.

Chap. xi. v. 36. 'And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.'

2 Thess. ii. 3, 4. 'For that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God sitteth in the temple of God, showing himself that he is God.'

We might bring more parallel scriptures from Dan 7 and 8, to show that this character in chapter 11 is popery, and that we have arrived down in the chapter to the 'dark ages' of papacy. And

verse 10 brings us down to the important time denoted by the words, 'And at the time of the end'—very near the end of the 2300 days. The remainder of the chapter clearly is a history of events intimately connected with Napoleon Bonaparte's career, which brings us in the history of events so near the great consummation and end of the 2300 days, that the following language is appropriate: 12. 'And at (immediately in the vicinity of these events connected with Bonaparte) that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people (spiritual Israel): and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book,' (meaning the book of life).

Thus the book of Daniel, in five successive chains of events, brings us to the end of all earthly kingdoms, when Christ or Michael the great prince will be revealed in the clouds of heaven, and the resurrection take place. The image in Daniel 2, brings us to the setting up of God's everlasting kingdom. Daniel 7, to the time when 'the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened'—or to the time when the saints possess the kingdom. Chap. 8, brings us to the time when the saints cease to be trodden under foot; and consequently to the 'rest that remaineth to the people of God'; and to the time the fourth earthly kingdom is broken *without hand*. And chapter 9 brings us to the 'consummation, and that determined shall be poured upon the desolator.' The 10th chapter then commences, 'in the third year of Cyrus, king of Persia,' and chapters 11 and 12 continue the chain of events to the time 'Michael stands up, the great prince,' and all his people are delivered, 'every one that shall be found written in the book' of life. 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.'

Certainly, then, with such testimony, we may with the greatest consistency be daily 'looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.'—The 4th verse of chapter 11 shows us that it was the design of the Holy Spirit that these things should be understood at the time of the end; meaning, as the time drew near, these things should be unsealed to the understanding of God's people. 'But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased'—evidently meaning, the facilities for traveling near the end would be such as to cause a great running to and fro in the earth, and by these means, knowledge would be increased, concerning these things, and that scripture be fulfilled in Rev. xiv. 6. 'And I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come.' None will dispute but that this has been done in a wonderful manner since printing was invented, and since the reformation. The Bible has been translated into over 100 different languages. And since Luther's

time men have been teaching everywhere that the judgment was near, and Christ would soon come. Or, in this way the power of the holy people has been scattered, as will be seen by the rest of the chapter.

Verse 5. 'Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long to the end of these wonders? or how long will these great persecutions under papacy continue? Days of tribulation upon the elect: which days, according to Mark, 'except they be shortened no flesh (or elect) should be saved'; but all true Christians would be destroyed. V. 7. 'And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and an half'—or 1290 years from the time popery was set up, till its dominion was taken away in 1802. 'And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.' When the gospel is sufficiently preached, and these truths relating to the time are scattered sufficiently to answer the prophecy, then the end will come, and the resurrection take place.

But Daniel still inquires, ver. 8. 'And I heard but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.'—Clearly inferring that then they will be unsealed and understood. Who is to blame, then, for understanding them?

Verse 10. 'Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' But the wise shall understand. Now comes a further explanation of the 'time, times, and an half': 'And from the time that the daily sacrifice shall be taken away (paganism), and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days'—which days we understand terminated 1802. Ver. 12. 'Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.' Or as the marginal reading of some bibles is, 'A month and a half added'; which in Jewish time would be 45 years: which added to 1802 will make 1847. But to show still further that the resurrection will take place when they do end, he says farther, 'But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.' There may be some fractions of time not given which will extend the time perhaps some months beyond what we can calculate.—'Then will the reaping time have come, and angels shout the harvest home.' May we be ready to hail the glad day.

H. BARRINGER.

Troy, Oct. 25, 1847.

Selected.

To Depart and Be with Christ.

"We hope Dr. Thomas or some one in his behalf will give this passage a full and fair exegesis. We wait for light. Meet the case with candor."—Christian Journal and Union.

"Truth needs few words," and we may add that if the truth had never been perverted by human tradition and folly, it would be self-evident. The caption of this article is a text which may be found in Phil. i. 23; and in part used as an index to three paragraphs in friend Crisfield's paper.

As we have no theories of our own to sustain, and are pledged to no human system, Protestant, Romanist, Mohammedan, or Pagan; but

What the Word doth make it,
So we believe, and take it—

the truths of "the law and the testimony" are to us so many propositions demonstrated in the very statement of them by the Spirit. "In God is no darkness at all." "God is light," and if we would have light, we must "become as little children," and "be taught by him." The Word being light, its undulations are equal, their paths are equal, and consequently they do not interfere.—This law obtains pre-eminently in the writings of Paul. His doctrine never encounters or interferes, so as to neutralize or subvert itself; on the contrary, it is self-illuminating. Thus in Phil. iii. 8. he says "I have suffered the loss of all things." We ask him to what end? He replies, "that I may win Christ, and be found in him," "that I may know him, and the power of his resurrection * * * IF BY ANY MEANS I may attain to the resurrection of the dead, that I may lay hold of that for which I am laid hold of by Christ Jesus." * * * For our commonwealth hath beginning in the heavens [plural]; out of which also [ex hoc POLITEUMATOS, understood—commonwealth] we welcome the Savior the Lord Jesus Christ, who shall change our vile body that it may become like the body of his glory according to the power whereby he is also able to subdue all things to himself." The reader can take the common version if he prefer it. Now from these promises, what is Paul's obvious, self-evident desire? Is it not to be "found in Jesus," that he may be the subject of a *bodily* glorification by a resurrection from the dead, when the Lord shall return, and appear in his kingdom [for *politeuma*]? Compare this with 2. Tim. iv. 1, 8: Titus ii. 13: Heb. ix. 28: 1. Pet. i. 13: Col. iii. 4. Is it not as clear as a sunbeam that the two great leading events that Paul's mind was firmly and intensely fixed on, were the resurrection of his vile body to life and glory, and the return of the Lord Jesus Christ? Mr. Crisfield invokes "candor" in this case—then let us be candid. Will he therefore as a candid man deny that these things made up Paul's epistle? Will any other man of sound mind venture to deny it? This then we conclude was his desire.

But saith an objector, he had another desire, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better;" from which it is to be *inferred*, that Paul had reference to going to Jesus at the instant of death; and seeing that Paul's vile body was to remain, it follows that he had an immortal soul, which went to considerable glory in "an intermediate state of good disembodied spirits."

To this we reply, if he had another desire, he was the subject of two *HOPE*s which is incongruous with his "pressing forward toward the mark for the prize of the high calling;" &c. he ought to have said, on the objector's hypothesis, the *marks*—one of death, the other at general resurrection. But if it be contended that his desire to depart is the true mark, we argue let be so; and as the subsequent parts of a man's discourse are certainly explanatory of what goes before, therefore judge that his "desire to depart and be with Christ" is the same thing as his desire by all possible means to be raised from the dead at Christ's return, as will more fully appear from what follows.

And here we affirm that Paul did not write the words imputed to him. He did not pen the sentiment attributed to him. The advocate of Immortal-Soulism would never have appealed to this text if it had been faithfully translated. His words are "*teen apithumian echoon eis to analusai, kai sin Christoo einai*"—having an earnest desire FOR THE RETURNING and being with Christ. The same verb *analuasai* is read in Luke

xii. 36, where it is properly rendered *return*, and in connection with the same topic Paul was discoursing on. In this place Jesus was conversing with his disciples on the subject of the *politeuma* or kingdom. "Fear not," said he, "little flock, for it is your father's good pleasure to give you the kingdom * * * And be ye yourselves like to men that wait for their lord, *pote analusai*, when he shall return," "*ek toon gammon*," on account of the wedding festivities: that when he cometh and knocketh, they may open to him immediately. This waiting position was the attitude of all the disciples, Paul included. Their minds were not fixed on death and its supposed sequents, but upon the *Return of the Lord* to celebrate his nuptials with the bride. For this Paul earnestly longed when he wrote to the Philippians, and why the verb *analuai* should not have been rendered by *return* in both texts, seeing that Jesus and Paul were treating of the same thing, we can not tell, unless the translators supposed it contained no tangible idea.

This word *analuai* is compounded of two words *ana*—again, and *luo*—to loose. To loose again is the radical idea. The noun *analysis*, or *analysis*, to resolve anything into its constituent parts, is derived from the same verb. Hence when a man is decomposed into "dust and ashes," he has become the subject of *analysis*, and in this sense the noun is used by Paul 2. Tim. iv. 6, where he says, "the time of my *analysis* or dissolution is at hand"—"henceforth there is laid up for me a crown, &c. which the Lord shall give me at that day. What day? See the first verse—"the day of his appearing in his kingdom."

But while the noun has reference to death by implication, there is no radical idea in the word viewed abstractly, pointing to death. It simply signifies to loose again something that was before loosed, but then fastened or adherent or related to something else, as to loose a ship from her moorings or to depart from a place to which a person had previously gone. Well, the translators put this word into their philological crucible, and having roasted it, they poured it into a mould specially prepared in the case. We suppose them to argue thus: "If the Lord came again to the waiting men, *in returning*, he certainly *departed* from the place to which he went when he left them—therefore the word may be rendered *depart* as well as *return*. Now as the Lord was talking about nuptials and power waiting for him, the word *depart* will not answer our purpose. "Be like men that wait for their Lord when he shall depart for the wedding," would be incongruous; we must here give the radical idea; but in Philippians, we may render it by implication, and make it signify *to die*, because Paul speaks of death in verses 20, 21. We do not see upon what ground it can be understood as in Luke.—We believe in disembodied spirits going to the Lord, and as they came from the Lord originally, in departing this life they return to God who gave them; hence returning means to depart, and departing means to die, and thus we obtain a capital text against the heretics who deny the immortality of the soul! After this fashion it is that men, especially the learned, wrest the words of scripture to their own destruction, and make them of none effect. One at the right hand of power might be said to depart in the sense of returning whence he came; but a man on earth can not be said to depart in the same sense when he dies seeing that he had never set out before.

In the first chapter Paul refers twice to the period of The Returning, in the sixth and tenth verses. This day, as is plain from all his epistles, occupied a large place in his vision of hope, as it does in that of all true believers. He longed for it with great earnestness. "The life he lived in the flesh" was a life of labor and toil, of strife and danger, that he might attain to the resurrec-

tion. In thus laboring he served Christ; therefore for him to live was for Christ to be magnified in his body through suffering, but "to die" would be great "gain," upon the principle, "Blessed are the dead who die in the Lord, for they do rest from their labors, and their works do follow them:" to such their death-day is far better than their birth-day. Now Paul did not know what to choose. For him to live was more needful for disciples, and while he did not wish to die on the selfish principle of gratifying an indolent feeling, or from weariness in his Master's service, he nevertheless "earnestly desired" the Lord's return on account of the wedding, when he and the Philippians "upon earth" would be with Christ ruling over the nations of the earth, in their *politeuma* or kingdom of the heavens.—*Herald of the Future Age*.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, TUESDAY, NOVEMBER, 23, 1847.

A Special Request.—We earnestly desire to hear from *every one* of our patrons, to whom we have sent Bills, without fail, by the *tenth of December* next; and sooner, if possible. We mean to know, the Lord willing, how our accounts stand, and, on some just principle, have all settled up, by the commencement of the next volume.

From the worthy poor, we ask nothing but a statement of their inability to pay.

Those who cannot pay all they owe, we only request to pay what they can.

But of those who have the means, we ask the full amount of the demand we have against them.

Those who do not comply with one of these just requests, by the *tenth of December* next, we shall conclude do not want our paper longer, and shall therefore, then, strike their names from our list of subscribers.

To our Canada Subscribers.

Our Post Office laws require that postage on "all mailable matter sent to Canada shall be pre-paid." Consequently we are required to pay postage to the Canada line, on *all* the papers we send to Canada. This makes it necessary to change our terms to Canada subscribers.

We will put the paper to them at \$1.00 per Volume. The payment must invariably be in advance. This will be only 74 cents per volume—as the postage will cost us 26 cents.

To all who are in arrears in Canada, we can send papers no longer, until we receive the advance pay; for we cannot afford to send papers without pay, and pay the postage besides.

We hope our Canada subscribers will not withdraw their support on account of these things, but endeavor to sustain the Harbinger, which needs the united aid of all its friends at this time.

The Little Horn Prevailing.

The infallible word of prophecy has said that the little horn, the papacy, shall prevail until the Ancient of days shall come, &c.: that word will never fail. It has also predicted in reference to that power, that its position at the time of its destruction, would be one of triumphant boasting. She would say in heart, "I sit a queen and am no widow, and shall see no sorrow."

How strikingly these predictions are being fulfilled in the recent, unexpected by many, triumph of the Pope over the powerful Austrian Emperor.

The Pope says to him, Withdraw your forces from my territory, or I will invoke the prayers of all the faithful against you. If you will not heed this, then I will excommunicate from the church the whole Austrian Empire. And if this fails in accomplishing the desired end, then I will march at the head of two millions of my subjects, and compel submission to my mandate. The Austrian Emperor quailed beneath the rod of the haughty Pontiff, and bowed submission at his feet; while the Pope rises fifty per cent in the esteem of the whole world. Truly, he is prevailing, and can say in reference to earthly powers, "I shall see no sorrow." At this point his destruction is nigh, for strong is the Lord God who will judge that blasphemous power, near the time when it reaches its present position.

The 'Christians' Again.

The editor of the Palladium, in his paper for Nov. 13th, in noticing our remarks on the apostasy of the 'Christians,' published in the Harbinger of Nov. 2d, seems to offer as a palliation for calling their ministers 'Rev.,' and installing them, the fact that a "private brother (we italicise) called the act, being installed, and the ministers concerned and officiating, 'Rev.'" Such an excuse reminds us of the following: "And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." The editor of the Palladium, and the Christian connection, "*did eat*," though the forbidden, and once by them rejected fruit, was presented by "*a private brother*"!

But in the next breath the editor endeavors to justify his use of 'Rev.' in the following words.—"Those may be right who suppose the prophet means by 'Holy and Reverend' is his name," that God's name is holy and to be revered, revered, and this is no reason why ministers should not be called Reverend ministers, more than why Christians should not be called, 'Holy Brethren.'" Why not reverse the application of these phrases, and call ministers, Holy Ministers, and brethren, Reverend Brethren? Will the editor of the Palladium tell why not? The evidence he furnishes from 'the prophet' will justify this application, as well as the one he makes. Or why not make an indiscriminate use of Reverend and Holy, among ministers and brethren? Let those ministers, who love to give and receive high sounding titles, answer, if they can.

Again, the editor says, "It may, in Elder M's estimation, be very wrong to call a christian sister a 'Lady.' About this he must enjoy his opinion, and we should think he might allow others to enjoy theirs, without thinking it a great matter, worthy of reproach to his brethren." Now, the editor, and every informed member of the Christian connection, very well knows, that in the days of their purity, there was not a member among them, who would have justified the use of the terms 'Rev.' and 'Lady,' in the manner they are used in the tribute to the memory of the loved wife of elder John Spoor.—Why then try to smooth this matter over with soft words? It pains our heart to see an attempt to do it; especially by one so well acquainted with the facts in the case as is the editor of the Palladium.

The editor further says, "Then Elder M. has exchanged the name Christian for Millerite." If the editor did not know when he penned this statement, we now tell him, that we were accommodating our words to the language of our calumniators, when we called those with whom we associated "despised Millerites." We have not changed our name since giving our views, in the Christian Palladium, on the Church of God, and in the same paper, holding a friendly controversy with Elder O. Barr, on the

name Christian. We then considered, and see no cause to change our opinion, that *Christian* is *not* the denominational name which the Bible calls the church of God. *Church of God* is the name for which we contend, to the rejection of Christian, Adventist, Millerite, or any other inappropriate name. It is proper to call a pious individual a Christian, saint, friend, disciple, etc., but it is unscriptural to call the church of God by either of these names. Will the editor of the Palladium set this matter in its true light before its readers?

The editor further remarks, "We should be glad to see Elder Marsh adopt christian character again as a test of fellowship, instead of particular opinions about the time and manner of the advent of Jesus Christ." This is, to speak charitably, a mistake: for we never have made anything a "test of fellowship" but "christian character." We have ever deprecated making any man's opinions on the "time and manner of the advent," or on any other subject, a test of Christian fellowship. All the change, if it can be called a change, in this matter, that has ever taken place in our faith and teaching, is, we have, since embracing the advent faith, made *a love for the appearing of Christ*, a test of christian character. We think no one can be a *Christian* and *not love* the appearing of Christ. This is scriptural (2 Tim. iv. 8), to which we presume the editor of the Palladium will not object. Will he then correct his mistake on this point?

The editor speaks of "different views" being "the cause of separation from" our old brethren. Not so, on our part, but on theirs it was: for they (the editor being prominent in the act) justified, by repeated resolutions of their highest body, our *moral* and *christian* character, but still wished us to retire from the Palladium office, and near six months after we had peaceably withdrawn from the connection, our old conference, without trial, or even giving us notice of what they were about to do, *turned us out of the connection!* And of these strange and unprecedented doings of the Christians, we have not been officially informed to this day? Let it be remembered that we withdrew from the Christians, not on account of an honest difference of opinion, but on account of the deep corruptions of the body. When we left them we believed there were, and still think there are real children of God among them. Them we love and fellowship as our brethren, as we do all such, wherever they may be found, irrespective of the different opinions on minor points that may exist between us.

The editor further thinks we erred in 'denouncing' our 'old brethren' as 'Babylon.' This we never have done, nor any other individual sect or people. We have taught, and still most fully believe, that Mystery Babylon is constituted of the Mother of Harlots and her daughters, the Catholic church and the Protestant sects: that is, *all* and none others, who have committed the sin of fornication, named in Rev. xvii. 2. That sin is, we think, an unlawful connection of the church with human governments. If the Christians are not thus connected, then they are not a member of the lewd family of Babylon, but if they are, then they most certainly belong to that family, or help compose the Great Babylon of the Apocalypse. We think they have committed that sin by their unscriptural connection with civil governments, in their acts of incorporation, connection with the military of the country, holding offices in the government, voting for corrupt rulers, &c., &c. Let them prove themselves clear of this charge, (committing the sin of fornication), by the word of the Lord, and we shall rejoice in their acquittal, confess our mistake, and hail them as our brethren in Christ, so far as their character comports with his word, and once more walk with them in the bonds of friendship and union.

Supposing we have called the Christians Babylon, why do they cower under the charge? Or why become angry at us, and call us hard names; accuse us of being "fallen," and of possessing a "spirit of ambition and envy," "which had rather reign in hell than serve in heaven." Such kind of argument as this may gratify a disposition which we envy not, but will never enlighten the understanding, convert a soul from the error of his ways, or glorify God. The Christians profess to be a Bible people, and if they have the Bible on their side, it would be an easy matter for them to clear themselves of the charge of being identified with Babylon; but if they are guilty of the accusations, then if they have not the humility and frankness to confess it, they may find it for their *present* denominational advantage to deal in unkind and unjust epithets against him who is their accuser: but wo unto those who persist in such things, in the day of final retribution.

One thing more and we will dismiss this subject. The editor says, he should be very glad to see us retrace our steps, back to the Christians, but fears "very much from his acquaintance with the man," that we will not do it; and thinks that we possess "the spirit that had rather reign in hell than serve in heaven." Observe, he thus judges from his "acquaintance with the man." Be it remembered that this editor, Elder Hazen, has had not *fifteen minutes* acquaintance with us, since the meeting at the Palladium office, when we took leave of that paper, and the association which conducts it, and at which meeting Elder Hazen framed a resolution which received the sanction of the meeting, and which, we think, was published in the Palladium, fully approving our moral and christian character, and similar resolutions, drawn by Elder Hazen, had been passed at previous meetings of the Association. Did we possess the 'spirit that had rather reign in hell,' when Elder Hazen was thus active in expressing his fellowship for us as a Christian? And did we possess that spirit when, as he says in the article under consideration, we stood upon the 'high ground' we formerly occupied among the Christians? And, with such a spirit, was it an 'error,' as he now says, for us 'to separate' from our 'old brethren?' And with such a spirit, as he now says, would he be 'very glad' to see us again 'wear the name Christian, instead of Millerite'? Oh what inconsistency! But we charitably think it has been caused more by blindness of the head, produced by a love of party or sect, than an error at heart.

"Two Horned Beast."

NO. II.

Having shown, in our first number on this subject, that the fourth universal kingdom, named in the prophecies of Daniel, covers the entire field of prophecy of the last days, and that the fourth kingdom is constituted of all the governments, kingdoms and powers, pagan and christian, in the Roman earth, from the commencement of Rome pagan to the destruction of Rome papal, at the second advent of Christ—we proceed to prove

3. That the several kingdoms and powers, symbolized by the *beast*, embraced in the fourth kingdom, do *not* all succeed each other. It is highly important to understand this fact in order to know the true meaning of the Two horned beast, and some other symbolical prophecy, with which it is connected. Some expositors of the Apocalypse first settle the principle in the mind, that the Two horned beast must necessarily succeed in chronological order, the beast with seven heads and ten horns. They then go to work to find the anti-type of the two horned and image beasts, after the twelve hundred and sixty years bloody reign of the

ten horned beast; but their labors have been fruitless: for not one of the theories which we have seen, can be sustained by the word of the Lord, and immutable facts in the case. But let the fact be admitted that the Two horned beast and the image beast exist *with* and are a *part* of, the seven headed and ten horned beast, and the intricate matter will be more easily understood.

The last stage of the kingdom of Grecia is symbolized by "four heads" of a leopard, (Dan. vii. 6) denoting the four divisions of the empire, between four of Alexander's generals. These four divisions or kingdoms did not succeed each other, but existed at the same time, and constituted the kingdom of Greece. Why then may not different kingdoms and powers, in the fourth and last kingdom, exist at the same time? That they have thus long existed, do now, and will exist to the end of time, is absolutely certain from the following predictions and facts.

Dan. ii. 41. "The kingdom shall be divided."—Dan. vii. 24. "The ten horns out of this kingdom are ten kings that shall arise." Rev. xvii. 14.—"These shall make war with the Lamb, and the Lamb shall overcome them." Dan. ii. 44. "In the days of these kings shall the God of heaven set up a kingdom." According to these predictions, it is clear that Rome was to be divided into ten kingdoms, which were to exist *together* until the coming of Christ. That the facts in the case fully justify these prophecies, down to the present time, every historian very well knows. The division of Rome into ten kingdoms was completed in A. D. 483.—The following were the divisions: Hungary, Mysia, Ponomia, France, Africa, Spain, Burgundy, Britain, Italy and Germany.

Their modern names are: France, Austria, Lombardy, Portugal, Spain, Rome, Sardinia, Britain, Sweden and Denmark. That these divisions will exist together until the coming of Christ and his kingdom we have every reason to believe.

The ten kingdoms are not the only powers that exist at the same time in the fourth kingdom: the little horn, or Catholic power exists with them. Hence it is said of it in Dan. vii. 20, "his look was more stout than his fellows." No one acquainted with the facts in the case will deny that the Catholic power has existed with the kings of the fourth kingdom. And that both (the little horn and the kings) will exist at the coming of Christ, is evident from the following testimony: "In the days of these kings shall the God of heaven set up a kingdom." "The same horn made war with the saints, and prevailed against them; until the Ancient of days came."

Whatever the man of Sin or Antichrist is, named in 2 Thess. ii., it was to arise soon after the falling away of the primitive church, and was to exist until destroyed by the brightness of the coming of the Lord. Hence the Man of Sin, or Antichrist must exist with the kings of the earth, and help constitute the fourth kingdom.

Whatever the Two-horned Beast is, it was to exist at the time of the existence of the seven headed and ten horned beast; for it was to "exercise all the power of the first beast," and *cause* the earth and them that dwell therein to *worship* the first beast," and do miracles in "*sight* of the first beast." They must both exist *together*, to do these things. The same may justly be said of the two horned and image beasts; for the former causes the latter to be made, and had power to cause it to live and speak, and be worshipped. Hence, taking all these facts into consideration, it is certain that 'the beast,' the 'two horned beast,' and the 'image of the beast' all exist at the same time; consequently, must all

belong to the same kingdom, symbolized by the beast.

The Mother of harlots, whatever she may denote, also exists at the same time with the 'beast' and 'kings of the earth;' for the kings of the earth commit fornication with her, and she was to be 'seated on the scarlet-colored beast.' And the ten horns were to hate her, and make her desolate, &c. Rev. xvii. The same may be said of the false prophet, for 'the beast was taken, and *with* him the false prophet.' Rev. xix. 20.

This view of the subject makes it certain, that whatever powers are symbolized by the beast, the little horn, the two horned beast, the image of the beast, antichrist, the man of sin, the blasphemous mouth, the mother of harlots, and false prophet, *all* exist at the *same time*, and help constitute the fourth kingdom, symbolized by the terrible ten horned beast of Dan. vii. and Rev. xiii.

Let these facts be well understood, and we shall be prepared to show the relation these different powers sustain to each other.

☞ A worthy brother requests Bro. G. Needham to answer in our columns the following questions:

What was the character of the Anti-christs of the first epistle of John, which he says they had heard should come, and that already it was in the world? As they were a class of characters who had gone out from among them, and were trying to seduce them, were they Hymenius, Philetus, Alexander, and their associates or followers, mentioned 2 Tim. ii. 8-19, and probably alluded to in 1 Cor. xv. 12? Were they the same that Paul alluded to when he said, "The mystery of iniquity doth already work"? 2 Thess. ii. 7. Is the doctrine of eternal life, through Christ, that truth which is set forth in opposition to the errors of Anti-christs?—Or does it appear that these Anti-christs denied the Son by denying that eternal life is the gift of God through Christ?

☞ Bro. Carlton's communication on another page we cannot fully endorse, yet we are willing he should speak through our columns, in candor, as he has done. We hope some one of our Biblical and historical correspondents will, in the same kind spirit in which Bro. C. has written, point out the mistakes into which he has fallen. In this way a lively and healthful interest may be kept up among us, light be shed upon points of doctrine which many now but imperfectly understand, and each other be mutually benefitted by the Christian investigation. Will some one comply with this request.

☞ Can our patrons add a few more subscribers to our list at this time? We request them to try: for a number, as we anticipated, on receiving bills, have ordered their papers to be discontinued. Will our brethren and sisters see that this matter is kept about right?

A CORRECTION.—Some time since we published that Bro. Bates, a believer in the shut door theory, was at the Champlain campmeeting, and heard Bro. Miller advance his views on that subject. We are informed by Bro. Chapin of this city, that Bro. Bates was not at that meeting, but obtained his information from one who was there. We make the correction with pleasure.

☞ We have no right to say what portions of the gospel should, or should not be preached. Preach the gospel, is the divine command; and the duty of finite man is, to obey, irrespective of consequences.

The Poor in England.

The following extract from an article written by Wm. Howitt, for his "People's Journal," will give our readers some idea of the wretchedness which exists among the poorer classes in many parts of Great Britain:

Few things distress an intelligent, benevolent, and especially a Christian mind, more deeply, than to observe the extreme necessity of numbers of the deserving poor of our country, and particularly at this moment, in the rural districts. These are the persons who are not obtrusive; they do not complain until they are compelled; they do not make a parade of their grievances and miseries. Still it makes the heart of a philanthropist and a Christian bleed, to perceive what hardships they realize, what miseries thousands of them now endure, and many of them, too, the very gems of our country. Take a few sad examples which have recently come under the observation of the writer.

One cottage was entered, where there was a hard working man, whose wife was ill, and had two young children.

"What do you earn weekly?"

"Five shillings."

"Is that all?"

"Yes: it is with great difficulty that I can earn six shillings."

"What do you pay for your cottage?"

"Two shillings a week: so that on Saturday night I have three or four shillings to go through the whole of the next week; six loaves at 9d the loaf, will more than swallow up all."

I well know that the wife of this poor man would have perished from starvation at an early stage of her illness, during the winter, had not prompt relief been afforded her by a neighboring and respectable family, who unexpectedly discovered the extreme distress suffered. Is not this appalling?

I went into a wretched habitation the other day, where there is a deserving woman at work from morning till night.

"What do you earn weekly?"

"Four and sometimes five shillings."

"How do you live at all, with your three children?"

"I scarcely know, sir."

"Do you have any parochial relief?"

"Two loaves weekly."

"Is that all—can you get no more?"

"No more will be allowed me."

"Do you get any tea?"

"No."

"What do you drink instead?"

"Pea broth, or lard broth."

"Is it possible! Do you get any sugar?"

"I have never seen any in my house."

"What do you eat from week to week?"

"Nothing but bread and boiled peas: and have not half enough for my wife and children. Formerly, I used to boil up, twice a day, a saucepan of potatoes; and when they failed, all failed."

Is not this shocking? but it is only one case among thousands. A most unobtrusive and excellent female recently made her case known to me, and I have the most satisfactory evidence of her high moral, and even Christian character. I proposed the following queries:

"Is not your health delicate?"

"It is very uncertain—I cannot work hard; still I am obliged to labor nearly from morning till night."

"What are your weekly earnings?"

"Three shillings."

"Can you earn no more?"

"I might earn one-and-sixpence in addition, but I do the washing for myself and children."

"You have two daughters, have you not!—what do they earn?"

"About two shillings each."

"You have then, seven shillings coming in weekly—is that all?"

"Yes."

"How do you distribute this money?"

"Rent, 2s.; six loaves at 9d., 4s. 6d.; soap for washing, 6d.—7s."

"You have then, nothing for coals or wood—nothing for shoes or clothes—nothing for butter or bacon?"

"Oh, no! nothing, except what a benevolent person may give us."

"Do you gain no parochial relief?"

"None at present—I have applied, but out-door relief is refused, unless under peculiar circumstances; when application has been made for a little help, the remark has been expressed: 'no relief except you come into the house.'"

"You are unwilling to go into the house, are you not?"

"Yes."

"On what ground?"

"Not so much on my own account as my two daughters; they cannot bear, poor girls! to have their hair cut, and to wear the union attire!"

Nor ought they to enter; this deserving family should be and must be relieved. These are the worthy and excellent poor, whom it would be barbarity not to help; and happy is the writer to state, that through his earnest solicitations, some scanty relief will be afforded to the family just referred to.

In conversing with one poor family and another, my heart has been sadly pained, in marking the hardships which are now endured; and, until the rate of wages be higher, and the summer crops be got in, it is feared that the amount of their sufferings will scarcely be diminished.

What can be more afflictive than the statement of one most worthy man to me recently, the father of a large family, whose health is precarious, who has been laid up twice with illness this winter, and whose constitution requires support; he told the writer that he had not tasted a morsel of meat for the last twelve months, and such a thing his family can never think of gaining.

My heart bleeds for such persons—honest, amiable, and industrious. Their temporal condition ought to be improved. They ought to be placed, by their manual labor, in circumstances to enable them to procure a little animal food once a day. Nature requires it; the hard working men require it, and we hope the day will arrive, in the history of our deserving peasantry, when they will be able to see a little wholesome meat on their table, and when their children will partake with them of that which is so sustaining and invigorating to the physical frame. We want not luxuries for them, but necessities, and as Shakspeare observes, in *Coriolanus*,

"What authority surfeits on would relieve them."

Correspondence.

FROM BRO. I. C. WELLCOME.

DEAR BRO. MARSH:—I enclose to you one dollar for the "Harbinger," which I receive from week to week with gladness, for it brings to me tidings of a kingdom to come, in which I have great interest, for in that kingdom I hope to reign with our blessed Lord and Savior, and enjoy the fulfilment of God's promise, "the meek shall inherit the earth." I hope through Christ to be of that character to whom the promise is made. Here I wish to say I am highly gratified with the course of the "Harbinger," in striving to bring out of the treasury of the Lord things both new and old. I take all three of the Advent papers, and like them all "for their work's sake"; yet I cannot believe all they put forth, neither will I speak evil and ridicule any of them for what they do teach, or for refusing to publish what they deem error. I do not think any editor is under obligation to publish what I may write for that purpose, nor do I think any congregation is obliged to hear and believe all I may advance in an assembly; but I do believe we have a right to speak and write, when permitted, all we believe God has spoken in his word; and we also have a right to study to know the truth, and be made free by it, to investigate and compare scripture with scripture, giving each its proper bearing and its proper place. But I would not say that every man should teach the same portion of doctrine, or that all should exercise one gift, neither that any one part of God's word should receive all of our attention, to the exclusion of other parts. No; we have seen the evil of such proceedings, and have felt much of its withering influence. And my heart has been cheered to see that God has servants in the vineyard who will continue to search for more and more light in his word—to dig as for hidden treasure.

I love the work of investigation, both private and public; it does not harm me to meet and converse, read and compare, my ideas with others, and then

try each by the sure Word. We who have been studying to learn what God has said concerning the second advent of Christ, the nature of his kingdom, the time of its being set up, the character of its subjects, the final destiny of the wicked: we, I say, have felt the effects of a sentiment that is prevalent among the ministry and membership, which says, "It is enough for us to know that we are Christians—we need not be troubled about these things—they do not concern us," &c. How many have said to us, "You have no business to be studying about such doctrines—it distracts the mind. You ought not to talk of Christ's coming, in our meetings; it hurts some of our brethren; it causes them to leave the meetings; it breaks up our churches; it creates disunion among us; it is a dangerous subject to introduce into the church; you may find enough to do to talk about holiness and exhort sinners, and try to keep peace among brethren," &c. And when we have entreated of them to listen to the Bible—to study to know what God had revealed—they have said, "Well, suppose it is so, it is no matter, only let us be ready and that is enough"; or, as a man said to me a few days since, while talking of Christ's coming, "What is that to thee: follow thou me." This was an end of his thirst for religious knowledge. I envy not the condition of such in the judgment. And now, brethren, I wish to ask you, if any of you are being governed by such a principle! Are any of you bestowing your whole attention to one single fundamental principle of the gospel, and rallying all your powers to promulgate that, to the neglect of others? Have you erected bounds to your present attainments in scripture knowledge, and lost your interest to look for more? or have you become puffed up, to think you have learned all the Bible contains? If either is the case, you have missed the right course, surely. If you have attained all you think to be necessary for you, I would entreat you not to strive to prevent others from learning more; and if they believe the things they read in God's word, and are zealous enough to try to teach it to others, do not speak reproachfully of them and their course, nor condemn them as 'harping' upon unimportant subjects. Do not accuse them of leading off from the fundamental principles, until it is manifest they have lost their interest in them. Remember you have suffered by the same treatment from others, in relation to your study and teaching that the Lord was at hand. If you feel that God has called you to labor in the support and defence of some one important feature of the advent doctrine, others may have the same opinion in relation to some other point. And if you think a brother is teaching an error, then let the word of God be called in to settle it. Give your strong Bible reasons—meet the subject in the face, if you think it of importance.

I am not for shunning controversy to keep peace, but for a candid prayerful study, and mutual searching for the truth. Yet, it is true many controversies end in strife. Such I shun; they are not of God. But I stop not for that, neither have our fathers before us. Had Luther confined his labors to the bulwarks of the Catholic faith to sustain them, all would be still, and he might have been honored.—Had Wesley taken shelter under some sentiment that had become popular in the church, he would not have passed the trials and obtained the enemies he did; and so with others. So it might have been with the Adventists, had controversy been shunned, and we should have been deprived of much of the fruits of their toils and investigations.

I have spoken to those, and those only, who have manifested this sentiment; and I pray God to lead them and us in a plain path, and continue to enlighten us in the truths of his word, and prepare us all for his coming kingdom. Amen.

Yours, in hope of eternal life in Christ,

I. C. WELLCOME.

Hallowell, Me., Nov. 1, 1847.

FROM SISTER C. ISHAM.

DEAR BRO. MARSH:—In reading your paper I have often been cheered and comforted, and I am glad to see you follow the word of God rather than the traditions of men. O how careful we must be in this hour of trial, to hold on with confidence to the sure word of God. I feel thankful for the light I have received through the medium of the Harbinger, on the state of the dead. It gives us to understand the

extent of Christ's atonement, that he died to redeem us from death, and it shows the beauties of the resurrection. Those who believe the soul goes to God at death, can very well dispense with the body, if as they say, it is but a clog to the soul; and this is why so many disbelieve in the resurrection. I think the truth on all subjects in the Bible pertaining to our faith is essential, and should never be considered a sectarian question. I expect to be judged by the Word, and I believe God has so guarded its translation that we may believe all it teaches us. I hope we shall not indulge in any unkind feelings towards those who differ from us in their opinion; and if we are rather harshly treated by some, let us return kind words, and especially have kind feelings; for if we have not the Spirit of Christ we are none of his.—Let us avoid all strife, but let us hold fast the truth, and not fear the loss of friends, but be willing to give them all up for the truth's sake, if need be. I believe Jesus will soon come, and take his waiting people home.

There are no believers in the coming of Christ in this place but myself and husband, and we are striving to walk in that straight and narrow path that leads to life. I love the blessed gospel of the kingdom; and the blessed hope it imparts comforts me amid all my trials.

In reading the papers, the "Herald" and "Harbinger," I have been afraid of late that there are some things of a character which will tend to divide, rather than unite the people of God. It was the Savior's prayer that all that should believe on him might be one, even as he and the Father are one. Consider what a union that is. If we had more of the meek Spirit of Jesus in our hearts, we might overcome the difficulties or evils that seem to threaten us. Let us take all heed to the apostle James, "Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door."

Yours, in hope of a glorious immortality,
at the resurrection of Christ,
CLARISSA ISHAM.
St. George, Vt., Nov. 8, 1847.

FROM BRO. J. C. BYWATER.

BRO. MARSH:—I closed my labors at Homer on Sunday, Oct. 31, after preaching eight days. The meeting was one of interest to my soul and many others. Quite a number embraced the faith, who had never heard or read on the subject before, and rejoiced to find something to feed their hungry souls. The word preached was truly meat in due season to them. One young woman was converted, and is now rejoicing in hope of the glory of God, and a number more rose for prayers the last night I preached there. The meetings, I trust, will be the means of waking up many to the subject of Christ's immediate coming.

I also visited the brethren at Syracuse, Manlius, Seneca Falls, and Victor. I preached four evenings in Syracuse. The brethren there are holding on and trying to live. One man has recently been converted there from infidelity to the belief of the truth—the whole truth. I preached one evening only in Manlius, and a blessed meeting it was. One soul, I trust, found Jesus precious to her. Bro. Rose, of Canton, was there, and had preached a number of times the week previous to good effect. Our brethren were much strengthened, and some backsliders reclaimed, sinners awakened, and the devil aroused, by the labors of Bro. R. May the Lord be with him, and strengthen him in proclaiming the glad tidings of the kingdom.

Our brethren in Seneca Falls and Victor are holding on to the blessed hope, and expect it will soon be consummated. In each of these places they expect soon to have a Conference.

Yours, in hope,
J. C. BYWATER.

Rochester, Nov., 17, 1847.

FROM BRO. J. J. PORTER.

DEAR BRO. MARSH:—The cause of Christ my Redeemer is still precious to me; and though, on account of infirmity, I am not able as formerly to preach publicly the gospel of the kingdom, and thus do my part in warning my fellow men that the day of the Lord is at hand, yet I believe with all my

heart that this generation will witness the coming of the King of Zion, in all his glory, to settle the great dispute between Christ and the devil; bring the reward of all the faithful ones, and fix forever the doom of the wicked. Time is short. "The end of all things is at hand."

What greater incentive to duty can the Christian have than to know from the signs that Christ has given us that he is even at the door? And from all the chronological data that we have, the great probability is that we are now in the last prophetic year, and the Lord may come at any time. These were the points that did once awaken and encourage the Advent believer, and they will operate on us now in proportion to our faith. These are leading truths, though all other truth is of importance. And I would say to all the dear brethren, Keep these great truths before the minds of each other, and before the world.

I find that many of my former acquaintances in this city and vicinity, who were once strong in faith, have become cold, or lukewarm. This gives me sorrow. May the Lord yet revive and awaken them to see the danger that threatens their final ruin. Some I find have abided in Christ, and have borne up manfully under all the trials and disappointments by the way. For them, if they hold to the end, the Lord has in reserve a crown of glory, that will not fade away.

I would say to the brethren with whom I have labored in the city of Buffalo, Be strong in faith. It is your faith that will overcome the world, and by faith you will be prepared to stand before the Son of man. We shall soon meet in the everlasting kingdom of God. May the Lord bless and keep you, as in the hollow of his hand, until the day of the Lord shall come.

Yours, in hope of eternal life,
JOHN J. PORTER.
Philadelphia, Pa., Nov. 10, 1847.

[For the Harbinger.]

Life Everlasting.

When mortals are usher'd at birth into air,
A shriek but announces death's demon is there—
The struggle commences the moment we live,
And ends by consigning our dust to the grave.

But life everlasting is offered to all:
A gift that's more precious than this earthly ball,
Or worlds upon worlds, unnumbered, untold,
Though filled with all else, yea, even with gold.

But how little men prize it, how few will e'en try
To make sure a treasure that's valued so high:
Which losing, they're undone forever and aye,
And doom'd in death's dungeon forever to lay.

Life! life everlasting! not a shriek nor a sigh
Can ever attend this rich boon from on high;
We'll shout at its dawning, and shout as it flies,
Life! life everlasting! the righteous ne'er dies.

C. T. CATLIN.

West Troy, N. Y.

FROM BRO. R. R. YORK.

BRO. MARSH:—I am aware that I have not the ability to write much, if any thing, that will encourage or comfort you or your readers; yet I feel that I must let you know that the "Harbinger" is a great source of encouragement to me while trying to overcome the many obstacles that are surrounding me daily; threatening to overthrow my faith, and thereby draw me away from the hope of the gospel.—Surely, I feel the present to be a time of great trial and danger. The world, the flesh, and the devil, all seem combined to lead away those who are seeking to know the truth. What delusive hopes are help up before us continually. And I often fear that in some unguarded moment, I may yield to the tempter, and fall to rise no more.

We need to watch and pray always—to keep our eye on the prize before us; and not for one moment lay down our armor, lest our Lord, coming suddenly, should find us sleeping. We might well give up in despair, had we no Almighty arm to aid us. But

what encouragement we have to press on, when He who is able and willing to save has said, "My grace is sufficient for thee." Believing this, we may rely on this dear Friend; and amid the greatest dangers, look up, and lift up our heads, knowing, from infallible evidence, that redemption is near at hand. O, brethren and sisters, do not be discouraged. The battle will be short—the victory will soon, yes, very soon, be won; and Jesus himself will give us possession of the everlasting kingdom. The little flock now scattered here and there over the face of the earth, will shortly be gathered and sheltered in the fold, having our Lord for a shepherd forever. Shall we not praise God for such a hope as this? Surely, we can say with one anciently, "Bless the Lord, O my soul, and all that is within me bless his holy name."

Let us, then, be up and doing, that when the Lord shall come he may say to us, "Well done, good and faithful servants, enter into the joy of thy Lord."

Your brother, in hope of immortality and eternal life at the appearing of Jesus Christ.

R. R. YORK.

North Yarmouth Me., Oct., 26, 1847.

Gswego, Oct. 30th, 1847.

BRO. MARSH:—Each time that I have visited Oswego, my health has been so poor that I think it better to give up the idea of remaining here. The lake air I suppose to be the chief cause of my sickness.—Unless something unforeseen occur to incline me otherwise, I think I shall labor in the south part of Ohio during the winter. Is there no devoted, judicious brother who sees it duty for him to come and labor here? Should this meet the eye of any such one—a God-trusting, self-sacrificed minister of Christ and able to divide rightly the word of life, let him come.

My address for the present is—Auburn, N. Y.
Yours in bodily weakness, but in hope,
HENRY HEYES.

LOWELL, Vt., Nov. 5, 1847.

BRO. MARSH:—I have noticed that many of your correspondents are speaking words of encouragement in relation to the continuance and success of your valuable paper. I think the best encouragement that you can have is prompt pay, as that is a very sure pledge that your subscribers are satisfied with your performance.

I cannot say that the Advent cause is making great progress in this immediate vicinity, but still I have no doubt it is holding fast "whereunto it has attained"; and I am much mistaken if the general views and understanding of the Scriptures, as understood and explained by Advent lecturers, are not being somewhat extensively adopted by the different sects and orders of professing Christians.

With great respect and brotherly love, I am in the bonds of peace, and daily looking for the realization of our blessed hope,

Your brother,
BENJAMIN PERRY.

WEST ALMOND, N. Y., Nov. 4, 1847.

DEAR BRO. MARSH:—I wish to say through your paper to those who love the coming of Christ, that I still have a hope of immortality. The thoughts which cause the liveliest, deepest, and most happy sensations in my mind, are of the resurrection, the new earth, and of the meeting of all the good and holy in the kingdom of God. The scenes and events of the great day seem near. O, brethren and sisters, be ready. Keep the unity of the Spirit in the bond of peace. May the love of God abound more and more. I feel almost constantly the pain of disease working in this mortal system. I long for immortality, incorruption, eternal life. God says be patient. May we all be submissive, meek, quiet, "waiting for the adoption, to wit, the redemption of our bodies."

Your brother in hope,
JOHN T. MORLEY.

Obituary.

Died, at Cincinnati, O., on Monday at 11 o'clock, November 1, after a long and painful illness, MARIA ANN, the beloved wife of JOHN KILGOU, Commercial Bank, formerly of Aberdeen, Scotland.

Latest Foreign News.

THE MANUFACTURING DISTRICTS.

From the Britannia, Oct. 23.

The progress of destitution is frightful in the extreme. In Lancashire alone it is computed that 50,000 workpeople, with their families, are deprived of employment. In Manchester, during the last week, the number of operatives wholly without employment has increased by 1,200, the number on short time has increased by 3,500. The report of Mondays Manchester market states that "it was the dreariest market day ever experienced in Manchester, not a single sale having been reported." The following official returns from Manchester for the last three weeks will show the rapid increase in the number of operatives now on short time, or entirely out of employment:

OPERATIVES IN THE MILLS IN MANCHESTER.

	Full time.	Short time.	Out.
Oct. 5,	24,371	7,956	8,436
" 12,	23,200	8,710	9,108
" 19,	18,516	12,198	10,341

The reductions are still being carried rapidly forward, so that there is a prospect of greater destitution than Manchester has ever known before.

The state of the manufacturing districts is so alarming that Government, though it refuses all measures of relief, is providing a strong military force to keep the peace. At Carlisle the local authorities have received warrants from Sir George Grey, the Home Secretary, authorizing them to call out and enrol the pensioners of the district; and a strong force of cavalry is now stationed at Newbridge. No one supposes that the winter can be got through, should the distress not be mitigated, without some desperate rioting.

The *Morning Chronicle* of Thursday states:

"We are sorry to learn that serious apprehensions are entertained of an outbreak on the part of the operatives, of whom so many are now out of employment in consequence of the stoppage of several of the mills. The return of the number of mills at work, and people employed in them last week, shows that scarcely more than half the usual number of mills are working full time; the diminution in one week having been no less than fifteen. The number of unemployed hands is upward of 10,000, and there are more than 12,000 working short time. The total number in full work is only about 18,000, no less than 5,000 having been placed on short time, or thrown altogether out of employment, during the course of the past week."

IRELAND.

DUBLIN, Oct. 21.—The country is in a frightful state of disorder. Crime progresses with undiminished rapidity. Murder succeeds murder, and the horrors attending the death of Mr. Roe have been replaced by the fresher horrors accompanying the assassination of Mr. Lucas.

It is painful to contemplate the social aspect of the country before we have reached the gloom of winter, when disorder plays its most bloody and daring feats. This was wont to be the season of repose—turbulence now reigns over a large portion of two provinces. A marked characteristic of the marauding bands which march about in the open day is their determined spirit of resistance.

They attack poor-houses and enter desmesnes to carry off flocks in the very presence of the military and police. Sometimes they engage with them as in the case of the desperate riot at Rathkeale. Another feature peculiar to these displays is, that the mass consists, not of paupers and famine-stricken wretches, but of strong hale young fellows, who, having no employment, cultivate wickedness.

The object is to deter from rents and rates. To suppress the furious spirit which works more strongly from day to day, and is soon likely to overspread these provinces, will require all the powers of the Executive.

[London Express, Oct. 23.]

ITALY.

The fact of the evacuation of Ferrara is positive. The circumstances which precede it are less certainly given.

According to a correspondent of the *Constitutional*, writing from Rome, his Holiness tried without effect mild and conciliating remonstrances to induce

the Austrian cabinet to withdraw the troops. He the informed Count Lutzwitz that if any human means failed to enable him to preserve the trust which had been confided in him, he would have recourse to divine means. He would first address himself to the whole Christian world, and ask their prayers for the deliverance of the Church, and that if after that Austria should persist in keeping her troops in the city of Ferrara, he would be compelled to resort to excommunication. Before this threat Austria recoiled; an order was expected for the retirement of the troops from the city of Ferrara, and this measure was carried into effect.

Rome continues perfectly quiet. The people seem to have received this news with a dignified tranquillity which indicates conscious rectitude and strength. The election of the officers of the national guard was proceeding without any extraordinary excitement. Happily the fears of the retirement of Cardinal Fretti were unfounded. That minister on the 26th inspected the garrison of the Castle of St. Angelo, where he delivered to the troops collected in a square around him, the following remarkable address:

"I have visited you by the express command of our well beloved sovereign, to testify in his name his perfect satisfaction. This really extraordinary trait of benevolence can not but be highly gratifying to you because I do not think it customary for sovereigns to employ their prime minister, as his Holiness does to-day, to bear words which generally have their place in the orders of the day. I avail myself of this opportunity to exhort you to remain faithful observers of duty and discipline, and not that I have any particular reason to engage you to do so. Thanks to God, we are tranquil and peaceable, perhaps more so than other people. However should any danger present itself, (which certainly is not the case at present) I am convinced that pious as you are, and grateful to your sovereign, who is also your father, you would give proofs of your fidelity and courage, and you would not be alone. I shall be your companion. Though wearing the garb of a priest, and though I can not show the courage of a soldier, I can affirm to you I have enough of the courage of a citizen not to be behind hand should the occasion require my aid; but I repeat danger will not come.—Soldiers, I recommend three things unto you—religion, fidelity, discipline. Long live Pius IX."

THE MARCH OF THE CHOLERA.

This devastating scourge seems to be approaching once more our region of the world. It is striding from the plains of India to Europe, with a rapidity, which appals those who have for many months past followed its progress. Its march is always from the East to the West. Two years ago it ravaged the conquered provinces of India, decimating the English army at Karrachee and Hyderabad. Shortly afterwards it extended its devastation to Afghanistan. It traversed Persia from east to west, and there its course was divided—on one side, it descended toward Kurdistan and the province of Bagdad; on the other it advanced to Tartary itself. Then it ascended the mountains of Caucasus, and struck down the Russian troops on their expedition against the inhabitants of Circassia. Hardly more than a month ago Europe was astounded with the intelligence that this frightful pestilence had already appeared on its frontiers, and that its ravages had extended to many ports on the Sea of Azoff. In fact it seems to have resumed that fatal march, the memory of which is so awful—its march during 1830 and 1831.

It will be recollected that the cholera was more than six months in passing through Europe. Coming from India, as it now does, it first desolated the Caucasus, Russia, and Turkey; then it followed the shores of the Baltic, and filled the fair land of France with lamentation; it was at Riga, Dantzic, and Memel in the month of May; at Vienna and Berlin in August; at Hamburg in October; and in England in November.

Letters received from St. Petersburg a month ago were not of a nature to lull inquietude. The cholera continued on its march, and pursued the same road it took in 1831. It had arrived at Toula, about forty miles from Moscow. Its intensity varied with its change of place. As in days past its chief victims belonged to the poorer classes; these who were unhappily addicted to the drinking of spirituous liquors were instantly attacked. The upper classes of society did not escape.

Recent accounts say that the pestilence was at Odessa. Some fatal cases were even reported at Moscow. Col. Stalupin one of the emperor's aides-de-camp, had died with it. Fearful apprehensions were entertained in the kingdom of Poland. We should not be surprised to hear that it had reached Germany, and was rapidly making its way to Italy, France, and Spain. Should these apprehensions be confirmed, the sooner we set ourselves about it the better. Extensive and particular sanitary regulations should be adopted. All our large cities should be thoroughly cleansed.—*New World*.

BUSINESS NOTES.

E. E. Hill—The bill we think was correct. Your remittances, if we are not mistaken, have been made at the same time, and to the same amount, as those of C. Morrison. Your last remittances squared your accounts to close vol xii—since which, you have sent one dollar, which would pay to vol xv no 13, leaving 50 cents due at close vol xv.

M. S. Higby—The mistake is rectified.

L. Clement—You are right.

E. Bellows—We received a letter Nov. 1st, without signature or date, containing \$1 each for A Bishop, D C Tourlet, & P Wilcox. Is this the one to which you refer?

T. Smith—Your agency fully compensates; have no demand against you. J. S. owes \$1.12.

G. S. Gardner—It was a mistake. It is free.

E. Miller—On book account \$1. We have none. Yes.

T. Cole—Send 30 of Cook's pamphlets by Express to E. Miller, Albion, Calhoun Co., Mich. He is responsible.

Wm Thayer—Have changed as you direct: pays to whole no 231

E. Miller requests some one to send him by mail to Homer, Calhoun co., Mich., No. 2, of the Bible Reader.

NOTICE.

The Advent congregation in New York, which formerly met for worship at the corner of Grand and Elizabeth streets, has removed to No. 50, Bond st., (two doors from Bowery), where will be preaching three times on the Sabbath, and meeting also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the city are invited to meet with them.

MEETINGS IN THIS CITY—three times on the Sabbath, and on Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets. Entrance on Main street, first door from the 3d Presbyterian Church. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

Agents and others, in sending names and remittances for the Harbinger, are requested to be very particular and have each name plainly and distinctly written. Give the name of the Post-Office, the County, and the State.

REMITTANCES FOR THE HARBINGER.

\$1.00 Each—G W Cherry, W M Palmer, J G Harrison, C B Hotchkiss, T C Severance, J Kiloh, J T Morley, A F Oler, A Loomis, J Schult, \$2.00 Each—J T Townsend, S Jones, D Austin, N Smith, Mrs H Chapin, \$1.50 Each—C M Mead, E Brislin, E Cooley, J G Smith \$3.

\$1.00 Each—E Cross, B Perry, Mrs Atwood, G Bohannon, F Carpenter, N Rublee, D Dole, T Carpenter, B B Boardman, L Wilcox, J Thayer, J Marsh, D C Tourlet, P Aldrich, J C Stoddard, C Beckwith, M M Mayo, J Phillips, J Demerest, E Muzzy, L Rawson, J Turner, H Maxwell, E Baker, J S Woods, S Sweet, A Hinds, J W Clark, C Conklin, A Randall, W Allen, B N Childs, I Thrasher, A Babcock, S Sanders, I Joslin, W Bushnell, A McHinch, H Harris, \$2.00 Each—N Dutton, D S Pitcher, W Blanchard, A Barton, O Baxter, S Wright, N Donald, J F Fish, B Tillet, J Grey, D Read, John Gladding, T Colson, E Richardson, W Brookins, R Irish, \$3 Each—J N Gladding, E Lewis to no 215, S S Sage, \$5 Each—Wm Bailey, W D Cook, \$1.50 Each—N Smith, W Thayer, 50 cents Each—J Clapp, Mrs D B Lum, M Payne, A Daiguenau, Mrs J Fairfield, W J Grimes \$1.50, L Tanner \$1.10, R Hensley 37 cents.

LETTERS NOT CONTAINING REMITTANCES—S Griggs M Stoddard E Eacret J Thompson M B Sherwin W Ongle J Weston M M George L Clement G Storts A Way E Hollister R Bacon H Barringer E S Bryant M S Higby J F Hulder D Burlingame C W Smith C Isham E Peacock E A Marsh G W Burnham J J Porter J Lewis E Bellows A K Daggett W Sprague E H Fairfield C B Hotchkiss.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

VOL. XV—NO. 23.

Rochester, N. Y., Tuesday, November 30, 1847.

WHOLE NO. 205.

EVERY TUESDAY,
BY JOSEPH MARSH, EDITOR AND PROPRIETOR.

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binger, should be addressed—Post PAID—to JOSEPH MARSH,
Rochester, N. Y.

Poetry.

Life at Home.

Tune—"Life on the Ocean Wave."

A life in the future world,
A home that shall never cloy;
A home where the saints shall sing,
And swell the rapturous joy.
Here, the whole creation groans,
With sighs and plaintive moans;
Lord let thy kingdom come,
And gather the faithful home,
choirs.
The prophets sought this home,
But died without the sight;
As pilgrims here they roam'd,
And never saw the light.
The light, the light, they never saw the light.

Great God in mercy hear,
Thy remnant now they cry;
Compassionate their tears,
And save them lest they die.
Now let the trumpet sound,
And all the saints awake,
And with bright glory crown'd,
The new possession take.

Chorus.—The prophets sought, &c.

There on those flowery plains,
Our spirits n'er shall tire;
But in melodious strains,
Redeeming love admire.
Come Jesus, quickly come,
Nor let thy car delay;
O speed thee down the skies,
Come Savior, come away.

Chorus.—The prophets sought, &c.

O let the North give up!
The East and West obey;
The South her daughters bring,
Thy sons from far away.
Let the earth give up her slain,
The sea resign her dead;
And all the saints appear,
Triumphant with their head.

CHORUS.

The prophets sought this home,
But died without the sight;
As pilgrims here they roam'd,
And never saw the light,
The light, the light, oh let them see the light.

Original.

[For the Harbinger.]

Papacy's Last Hours.

In keeping with the views I have had the privilege of advancing through the Harbinger within the last few months, touching the King, Dan. xi. 36, &c., and the vials, particularly the 5th, I now think I see, as I have expected, the Mother of Harlots in the last evolutions of her predicted drama.

I understand that the Revelator was a kind of representative of the church, and that he saw in

advance the symbols of events, the reality of which, the church will witness to the very close of the picture; hence, in the reality, the church must occupy the same position at the given point of observation that John occupied in the scenery of symbols, and the clear light will be obtained by the church from the work of the same agents that in symbols instructed John. With this view of the matter I have read for two years that are past what some call the mysterious book, laboring to take the identical point of observation in the scenes through which we are and have been passing, that John occupied in the foreshadow, and have sought to be instructed by the same agents, and that, while the agent was at his work. I have, however, been unable, till within a few weeks, to understand satisfactorily, even for myself, the 17th chap. of Rev., much less to expound it to others.

In the 16th chapter we are presented with the symbolic view of the seven angels in their successive work of pouring out the seven last plagues, and in order to preserve the correct order of the vials, and the events to be realized under each, the whole are given together from one to seven.—But during these plagues there are other facts which are important to be understood, and that are not directly connected with the effect that follows the vials, and the necessary information is given in chapter 17. In the first verse, John informs us that there came one of the seven angels and talked with him, and said, 'Come hither and I will shew thee the judgment of the great Whore that sitteth upon many waters.'—His same angel, whichever it is of the seven, that called John's attention to the judgment of the great Whore in the foreshadow, will, when he really does his work, call the attention of the church to her real and final judgment. We are not, however, told which of the seven talked with John, only that one of them thus called his attention. But is it not clear that it must be the one whose vial is particularly to affect the papacy? If so, then it was the fifth angel that talked with him, and of course the effect that follows the fifth vial will call the attention of the church to the clear understanding of her last hours, and final doom. Lest the church should mistake, John, after being shown the woman until she is drunken (mark the point of observation), is taken back to the beast that carrieth her, having seven heads and ten horns; then the woman is kept in view until the words of God are on the eve of fulfilment, when, from some cause not named, the woman is in danger, and to preserve her, the ten kings agree and give their power and strength to her, until the words of God are fulfilled.

It has been argued that the ten kings gave their power and strength to the beast in the establishment of papacy, but this is not true in every sense; for the first three she ever reigned over were plucked up by the roots, and nearly all the rest were conquered by the sword—were made to submit by the force of arms, and the woman reigned over the kings of the earth for many centuries. It is not thus when this scripture is fulfilled: the ten agree and give their power, &c., until the words of God are fulfilled. This act of the ten kings is among their last—next they turn and burn the whore, and then make war with the Lamb, and are overcome.

I have previously argued, that the famine for the last year, and wars on the nations where the

woman sitteth, was the effect of the fifth vial.—And now I ask, has not the famine had the effect to call the attention of the church to the history and present condition of the woman? Yea, and while beholding, have we not seen the soul (Italy) of the woman in great danger from the menaces of Austria? Most certainly these things are so; and it is as clear as noon, that Austria would have crushed Italy but for the interference of the ten kings. Had this been done, some of the words of God must have failed, hence it is said of the ten kings, God hath put it into their hearts to agree, &c. They have so agreed, and have saved Italy. Austria has retired from the possessions of the Pope—Italy is again quiet.—Now, if I am right, is the time for Russia; speedily will the sixth vial be realized, and the Lord will speedily come. Then the ten kings that have now saved the whore, shall turn and utterly burn her with fire—not the literal city, but the woman, the whore. Mark the order of her plagues—death, mourning, and famine; and she shall be utterly burned with fire, &c. Her death, mourning, and famine, are under the fifth vial.—The sixth vial is, to dry up, extinguish the Ottoman power, and then the Lord comes and gathers his elect. The seventh vial is poured in the air, and then, not before, the woman drinks the dregs of her dreadful cup, which is, to be utterly burned with fire, &c. Now, as the ten kings are to burn her, and as her burning comes under the seventh vial, how clear is our position—how brief our stay in this sad world of woe! An hour, a day, a week or two, or months at most, and Christ shall call us home forever. Amen.

J. TURNER.

Poland, Me., Nov. 11, 1847.

[For the Harbinger.]

The Word of Truth.

The question is often asked: Why dwell so much upon the subject of the second coming of Christ, and the time of that event? Why not preach 'Christ and him crucified,' and show men the way of salvation, and teach them what they must do to be saved? Intimating that those who are engaged in the work of preaching the immediate appearing of Christ, do not also strive to teach men what they shall do to be prepared for the event; this is unjust. That there is danger of dwelling upon one subject of the Scriptures, to the exclusion of other equally important subjects, is very true. But here is the difficulty. It would seem by the preaching of some ministers, that the subjects of the judgment, coming of Christ, resurrection of the dead, destruction of the wicked, the glorification of the saints, and their everlasting inheritance, are subjects of but little or no importance. No man will sincerely inquire what he must do to be saved, until he is led to see the consequences of unbelief, and the wages of sin. Not only are men under condemnation to die for sin, but they must be punished also. Now where in the Word are we taught that judgment and punishment are executed upon the wicked, previous to the coming of Christ, except those portions which relate to judgments poured upon them in this life?

The truth is, the idea that wicked men suffer all the torments of the damned, at death, has obviated the necessity of preaching upon the above subjects. When men see the importance and

worth of the above truths, then they will preach them, and not before. Nowhere do the Scriptures present death, either to the sinner as a motive to repent, or to the righteous as a motive to endure in the service of Christ. An isolated *parable* is not enough, when the Scriptures abound with sentiments opposite to the *seeming* idea the parable may contain.

But without endeavoring to combat particularly the doctrine of the conscious state of the dead, we will strive to show the importance of preaching *much* on the above subjects, i. e., the coming of Christ, the resurrection, inheritance of the saints, the time of these events, etc.

Professed ministers of the gospel should preach much upon these subjects, because it was the burden of apostolic preaching. This no one will deny, who is conversant with the Scriptures. Wherever the word, judgment, is used in connection with the coming of Christ and the resurrection, it has reference to the final judgment at the end of the world. Admitting even that there is judgment executed upon the wicked immediately following their death, yet the word judgment, in connection with punishment, is not used by any of the apostles, only when speaking of the last great day. The sentiment is often advanced by them, that it is appointed unto men once to die, and *after* that the judgment. It is a difficult matter to prove from the Bible that the punishment which is the result of sin, and unbelief, is executed upon the wicked previous to the coming of Christ.

It is an unfailing rule in interpreting the Scriptures, to make the lesser testimony bend to the greater, instead of the reverse. And they who give heed to this rule, will dwell much upon the 'final' judgment; even though they may be unsettled in their minds concerning the exact condition the wicked or the righteous occupy between death and the resurrection. It is at the judgment that the vials of God's hottest wrath will be poured upon the wicked. Says the prophet Zechariah, in speaking of their doom at that day, 'Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.'

The character of all the preaching of Christ and the apostles, was to warn men, and to persuade them, because of the terrors of the Lord, and the awful doom that awaits the ungodly at the appearing of Christ. And why should men preach differently now, when 'signs there's no mistaking, proclaim Messiah near'? Surely the theology of the present day must be at fault somewhere.

It is a curious doctrine that teaches, men are first punished, then judged. In 2 Tim. iv. 1, we read thus: 'I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,' etc. It is true, the judgments of God have been poured upon men, because of their sins, in every age. As in the case of the flood, the punishment upon the Egyptians, the children of Israel while journeying in the wilderness, and the judgments of God which followed them in all their disobedience until their city was destroyed, and they were given into the hands of their enemies, and thus remain to this day. Also the destruction of Sodom, and the numerous plagues and famines, destruction of the crops, &c., are the judgments of God because of sin, yet sent in mercy. Jude i. 7. But, 'the wrath to come,' from which we are exhorted by the Scriptures to flee, is the point to be considered.

The Scriptures clearly teach us there is yet to come 'the great day of wrath.' The revelator, in describing the solemn scenes that will be witnessed at the coming of Christ, uses the following language: 'And the heavens departed as a

scroll when it is rolled together; and every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come: and who shall be able to stand?' And, until this day of wrath comes, Christ occupies the place of Mediator between God and man; and men are invited to come and partake of the water of life freely. Hence, all the judgments men suffer in this life, are sent by God to cause the inhabitants of the land to learn righteousness. Contrast the two kinds of judgments together, and consider the difference between judgments sent in mercy to men, and the judgments of wrath.

The burden, then, of apostolic preaching was, 1. To persuade men to repent, because there would surely come the great day of wrath, when it would be in vain to cry for mercy. 2. To encourage the saints by presenting the glorious promises which would be realized by them at the appearing of Christ.

Now, if sinners immediately at death enter into and suffer the torments of the hottest hell, and the righteous at death enter into the presence of Christ and enjoy complete glory; why is there so little said about it in the Scriptures, and so much said about the wrath to come upon the wicked at the coming of Christ, and the glory to be enjoyed by all the faithful when that event transpires? But the inquirer may ask, What becomes of the wicked who have died previous to the appearing of Christ? Where and when are they punished, if not immediately after death? We might answer that question by asking another, viz.: When do the dead in Christ receive their reward? Ah, 'there will be a resurrection, both of the just and the unjust.' With this view, we can see the importance of the resurrection. 'They that have done good, shall come forth unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.' Or to show more clearly when the wicked who have died previous to the coming of Christ will be punished, we will quote Rev. xx. 5. 'But the rest of the dead lived not again until the thousand years were finished.' By reading the remainder of the chapter their doom will be seen. But do we not read that when Christ appears, 'they also which pierced him' shall see him? Yes, the unbelieving Jews, the nation that put him to death, will then see him, and acknowledge him as the true Messiah, but it will be to late.

Much of the language of Christ, when he was upon earth, would seem to convey the idea that those then living would see him at his second coming; but to understand these scriptures, we should consider the manner of Christ's teaching. Many things have been spoken, 'that were not as though they were.' Thus, when speaking to his disciples, he said, 'Then shall ye see the Son of man coming in the clouds of heaven,' &c.—This language would seem to imply that his disciples would be living at the time of his coming. But by examining Matt. xxiv., 2 Peter i. 14, 2 Tim. iv. 6-8, &c., it will be seen that they all died previous to the event. For they spake of his coming as future when they were at the point of death; and John, the last of them, speaks of a long series of events to occur previous to the coming of the great day of wrath.

The Scriptures, then, clearly and positively teach, 1. That the 'day of wrath' has not yet come, and of course the judgment is yet in the future. 2. To preach the terrors of the Lord, and persuade men to repent in view of them; we

must of necessity preach the following doctrines: 1. The coming of the Son of man in the clouds of heaven, with power and great glory. 2. That he 'will come to take vengeance on all them that know not God, and that obey not the gospel of our Lord Jesus Christ.' 3. That at the end of one thousand years, commencing when Christ appears, all the wicked will come forth to the resurrection of damnation.

How important, then, that those who profess to be watchmen upon the walls of Zion, dwell much upon the subject of Christ's coming and kingdom, that men may be led to see the consequences of remaining in sin and unbelief, and thereby caused to inquire what they shall do to be saved; and also encourage the Christian to endure patiently in the service of Christ, by presenting to him the glorious reward to be realized at the end of the race.

Those who contend that the conscious state of the dead is clearly a Bible doctrine, cannot prove from the Scriptures that they suffer any other torment than the anticipation of the torment that awaits them when they come forth to the resurrection of damnation. Therefore, even with this view of the case, how necessary it is to preach the judgment and resurrection, if we would preach and persuade men to repent because of the terror of the Lord. But the truth is this: the dead are just as unconscious as the dust was from which Adam was made. But this idea is enough to drive many into a disbelief of the doctrine of the second coming of Christ, the resurrection, destruction of the wicked, &c., &c. But 'what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar.' Rom. iii. 3, 4. 'For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.' 1 Cor. xv. 16-18.

If the righteous dead exist in a conscious state of enjoyment, the last text would have read thus: 'For if Christ be not raised, then the righteous who have fallen asleep in Christ will never enjoy any greater degree of glory than they now enjoy.' Or, it would have read thus: 'If Christ be not raised, then they who have fallen asleep in Christ can no longer exist in a conscious state of enjoyment, but will of necessity pass into a state of nonentity.' The last conclusion being correct would certainly prove the possibility of man's ceasing to be. The text clearly shows that the resurrection is the only ground of hope to the righteous dead. But some 'learned divine,' who may have perchance taken the trouble to read this article, will be ready to exclaim by this time, 'These are hard sayings—who can hear them? It is hard to believe that the resurrection is as important an event as all this.' Now, the very language 'they that have done good shall come forth to the resurrection of life,' proves that the righteous dead have not *life*. Also the language, 'they that have done evil shall come forth to the resurrection of damnation,' shows clearly the necessity of this resurrection, before they can suffer the penalty of their transgressions, which is the second death.

But, as it is so 'difficult' for preachers generally to see these things, even though a volume of arguments were presented, we will present the simple word, without comment, to show the importance of the doctrine of the second coming of Christ, and the certainty of that event.

Acts i. 9-11. 'And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This

same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.' John xiv. 1-3. 'Let not your heart be troubled; ye believe in God, believe ye also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am, there ye may be also.' 1 Thess. iv. 16-18. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words.' Titus ii. 13. 'Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.' 1 John iii. 2. 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is.' Rom. viii. 18, 19, 23; Phil. iii. 20, 21; 2 Pet. iii. 11, 12; 1 Pet. iii. 3-5, 13; 1 Pet. iv. 12, 13; James v. 7, 8; Matt. xxv. 31, 34; 2 Tim. iv. 8; Matt. xvi. 27; Rev. xxii. 12; Heb. x. 36, 37.

Jude i. 14, 15. 'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints (they are first raised to meet him in the air), to execute judgment upon all.' If all these things are fulfilled at the appearing of Christ, and the event is near at hand, how important that they be proclaimed to the world, that men may be induced to repent of their sins, and 'believe on the Lord Jesus Christ,' that they may escape the second death, and enjoy the presence of Christ forever. H. B.

Troy, N. Y., Nov. 7, 1847.

NOTE.—The language, 'Behold, the Lord cometh with ten thousand of his saints,' Jude i. 14, 15, Zech. xiv. 5, 'And the Lord my God shall come, and all the saints with thee,' etc., evidently refers to the angelic host, who are called saints in many parts of the Word. Such language as the above has been a serious objection in the minds of many to the doctrine that 'the dead know not any thing.' For, say they, how can the saints, if they are unconscious in the grave, accompany Christ when he descends from heaven to earth? This view of the case will not effect those scriptures of the following import: 1 Thess. iv. 14. 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him,' i. e., God the Father will bring them from the grave as he did his Son. Verse 16. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.' The Bible Dictionary, speaking of the term 'saints,' says: 'The title given by the sacred writers to believers in Christ, or the people of God. (Ps. xvi. 3; Rom. xvii. and viii. 27.) The literal import of the term is *holy one*: and in Deut. xxxiii. 2, and Jude 14, it probably means angels. When it is applied to men, it is such as lead holy lives, and give evidence of being renewed and sanctified. As there can be no absolute certainty, however, respecting their real character in the sight of God, all human decisions as to who are to be regarded or treated as saints must be fallacious.' H. B.

[For the Harbinger.]

The Time for the Lord's Coming is Revealed.

DEAR BRO. MARSH:—For several weeks past I have been so convicted of the truth of the above

heading that I could hold my peace no longer, so I sit down to write for the good of others, hoping that you will allow it a place in your paper. 'God has appointed a day in which he will judge the world.' (Acts xvii. 31.) We all understand that to appoint is to make known beforehand. If so, then the judgment is revealed somewhere in the Bible. 'The vision is yet for an appointed time.' (Hab. ii. 3.) But the objector says, 'Of that day and hour knoweth no man.' If this means that they never *shall* know until it comes, then it also means that Jesus Christ will never know when he is coming to judge the world until he finds himself here. (See Mark xiii. 32.) And who would torture the scripture thus? But aside from the appointed day to judge the world, we have clear and conclusive evidence that Jesus will come not far from the first of next January. If we can fix the time for the commencement of Tiberius Cesar's reign, we have bible for all the rest; and as certain as we can fix that, so certain can we prove that we shall see the Lord about the first of January, 1848. 'The commencement of the reign of Tiberius Cesar is determined by an eclipse of the moon to have been in Aug., A. D. 14. The circumstances of the case are these.—At the death of Augustus Cesar, the predecessor of Tiberius, a part of the imperial army, called the Pannonian Legions, refused to acknowledge the authority of the latter, and were in a state of revolt from the time they heard of the death of Augustus till the eclipse, which was the means of quelling the sedition.' (See Jarvis' Int. to Hist. of the Ch. p. 251.)

Here, then, the place where the eclipse was seen is stated; and the month and day on which Augustus died being known, as the mutiny and eclipse followed that event immediately, the time of year in which it happened is easily determined. The only eclipse marked in the astronomical tables, as the one referred to, took place Sept. 26, A. D. 14. (See Ferg. Astron., Dr. Hale's Chron., &c.)

Another and still more remarkable eclipse enables us also to fix the true date of the reign of Tiberius: it is the 'great eclipse' of the sun, which took place at the battle of Actium. A few days before the battle, in which Antony and Cesar fought for the supremacy of the world, and while the armies were marshalled on the plains of Actium, the sun set in an eclipse* (probably the most remarkable that ever occurred); so that there can be no difficulty in ascertaining when it occurred. By this eclipse it is known that the battle of Actium was fought Sept. 2, B. C. 31.—As Cesar was triumphant, the battle of Actium was made one of the epochs from which his reign was computed. He reigned *within a few days of forty-four years after the battle*. The forty-four full years beginning Sept. 2, B. C. 31, extend to Sept. 2, A. D. 14. (Memoirs of the Court of Augustus, Vol. 3, p. 550: London, 1763.—Giller's Hist. of the World, Vol. 3, pp. 474, 475.) By this date, then, the sole reign of Tiberius must have begun Aug. 19, A. D. 14. His fifteenth year must have extended from Aug., A. D. 28, to Aug., A. D. 29. (A Hale's Prophetic Chron., pp. 54, 55.)

From the above evidence it seems settled beyond a reasonable doubt that John began to preach as soon as the summer of A. D. 29; for he began in the 15th of Tiberius Cesar (Luke iii. 1), and that 15th year ended in Aug., A. D. 29. In John i., we have an account of Christ's baptism. In John ii. 12, 13, 23, we are told of a passover which he attended after his baptism. In John iii. 22, 24, we find John is not yet cast into prison until sometime after the passover, which next succeeds Christ's baptism, and the 69 weeks did not end until after John was put into prison.—(Mark i. 14, 15.)

Some have supposed that the 69 weeks ended at Christ's baptism, but I think if such would examine, they would see that this was not the case. John says (John i. 31), 'But that he should be made manifest to Israel, therefore am I come baptizing with water.' That he was not made manifest to Israel at his baptism is evident from John i. 36, also from Luke iv. 16-21. Jesus says, 'This day is this scripture fulfilled.' Again, the time would have been fulfilled before Jesus said it was, had the 69 weeks ended at his baptism.

That John began to preach when he was 30 years of age seems evident, for by the law this was the age to enter the office of priest (Num. iv. 3; 1 Chron. xxiii. 3), and that he acted according to this law seems further evident from Acts xiii. 25. 'And as John fulfilled his course,' &c.—This is the same expression used concerning his father, who was a priest. (Luke i. 5-8. See also 1 Chron. xxiii. 6.)

We have seen that John could not have begun to preach *later* than Aug., A. D. 29, and he no doubt began when he was about 30. John was six months older than Christ (Luke i. 36), and Christ being about 30 when he was baptized (Luke iii. 23), he could not have been baptized later than the winter of A. D. 30. The passover then, which next succeeded his baptism, must have been in the spring of A. D. 30. Somewhere in this year, after this passover, the 69 weeks ended, and can we tell where? I think we can. No one, I think, will dispute but that Mark i. 14, 15, and Luke iv. 16-22, refer to the same event. Mark says he went into Galilee and preached 'The time is fulfilled,' and Luke, that he went into Nazareth, a city of Galilee, and preached 'This day is the scripture fulfilled.' But Luke tells us that on this occasion, in the synagogue, he says to the people, 'Verily I say unto you, No prophet is accepted in his own country.' (Luke iv. 22.) And John iv. 44 says, 'For Jesus himself testified that a prophet hath no honor in his own country.' That Mark i. 14, 15, Luke iv. 16-22, and John 4, 43, 44, refer to the same event, I think will be evident to all who will examine the subject. Mark and John say he went into Galilee; Luke, into Nazareth, a city of Galilee. Mark and John say he preached the time is fulfilled.—John does not mention this fact, but he does mention one that Luke mentions as occurring at this time—'A prophet is not without honor,' &c.—The mathematical axiom, 'Things which are like the same are alike to each other,' is true here.—Mark is like Luke, and Luke is like John—therefore Mark is like John.

In John iv. 35, we have the *time of year* that this happened: 'Say not ye, There are four months and then cometh harvest? behold I say unto you, Lift up your eyes and look on the fields, for they are white already to the harvest.' Here Jesus evidently argues from the natural to the spiritual harvest, in like manner as he says to the fishermen, 'Follow me and I will make you fishers of men.' Mark i. 17. 'Two days after Jesus speaks of 'four months to the harvest,' he goes into Galilee and preaches 'the time is fulfilled,' as it would seem by the concurrent testimony of Mark, Luke and John. And as the harvest began from the feast of passover, and was all gathered in before the feast of weeks (See Ex. xxiii. 16, and xxxiv. 22; Lev. xxiii. 15, 16; Deut. xvi. 9, 10), we have the time of year the 69 weeks ended.

The first fruits of the harvest were to be preserved on the 2d day of the passover, being the 15th of the 1st month (Lev. xxiii. 5-10), but they could not enter their fields to begin their regular harvest until the 22d of the first month, because the feast of the unleavened bread continued until the night of the 21st of the first month. The harvest beginning the latter part of the 1st month, 'four months to the harvest' would be the

* Ferg. Astron., Vol. 1, pp. 213, 214. Brewster's Ed. 1821.

latter part of the 9th month. And here it seems the 69 weeks ended in A. D. 30.

Now, then, if those eclipses mark the time of the commencement of Tiberius Cesar's reign (and no infidel or sceptic would doubt that), we have a thus saith the Lord for the rest, that we shall see the Lord in a few short weeks. And this argument is not at all affected whether we are in the true 1847, because 'Tiberius' reign is reckoned to commence in A. D. 14, of our vulgar era, and his 15th year would end in our era Aug., A. D. 29. That all may understand, I will recapitulate. John begins to preach in the summer of A. D. 29 (Luke iii. 1), being 'Tiberius' 15th year. Jesus is subsequently baptized and attends a passover (John i. 33, 34, and ii. 12, 13, 23), which passover must have been in the spring of A. D. 30. After that passover, but in the same year, within four months to the harvest, he goes to Galilee and preaches, "The time is fulfilled," the 69 weeks end. (Mark i. 14, 15, Luke iv. 16-24, John iv. 35-44.) This harvest being in the spring, beginning in the latter part of the 1st month (Ex. xxiii. 16, and xxxiv. 22, Lev. xxiii. 15, 16, Deut. xvi. 9, 10), the four months to the harvest must have been about the latter part of the 9th month, corresponding to about our 1st of January this year. The 69 weeks being 483 of the 2300 days (for $69 \times 7 = 483$), and ending in the latter part of A. D. 30—the remainder of the 2300 days will end in the latter part of the 9th month, Jewish time, of 1847. For 2300—483, leaves 1817, and 30 added make 1847.

The prophet Haggai, chap. ii., mentions three times over the 24th day of the 9th month, twice in connection with the shaking the heavens and the earth, which shaking must refer to the second coming of Christ (compare Hag. ii. 6, and Heb. xii. 26, 27), and once, 'From this day will I bless you,' we may therefore draw the conclusion that the 24th day of the 9th month is the day which God has appointed to judge the world, especially as it is evident from the above that it must have been about that time the 69 weeks ended. So we may expect the remainder of the 2300 days will end there.

O! sinner, backslider, are you ready? There seems no room to doubt that on or before the first part of January, 1848, your doom will come, unless you repent. Fly, fly to Christ while you may. Children of God, lift up your heads and rejoice, for your redemption is near, yea, verily, but a few weeks off. Watch and pray, that ye may be accounted worthy to escape all these things which shall come to pass, and stand before the Son of man.

J. WESTON.

New Ipswich, N. H., Nov. 18, 1847.

THE CATHEDRAL IN MEXICO.—This magnificent structure has a gold and a silver service in it. The former consists of 6 candlesticks with 6 branches each 50 inches high—4 candlesticks 16 inches high—2 censers—2 navetas for sprinkling the holy water—6 crosses set with stones—and weighs 490 pounds. Its value is \$120,000. The image of the Ascension is of solid gold, and including the jewels with which it is set, is worth \$30,000. The silver lamp, over the presbytery, weighs 2,176 pounds, has 44 burners, is 22 feet high, and is worth \$71,000. The tabernacle is 27 inches high, of pure gold, and weighs 44 pounds. Its front is covered with 5,872 diamonds, its back with 2,652 emeralds, 644 rubies, 105 amethysts, and 28 sapphires. Its cost was \$150,000. The value of the silver service is \$40,000.

STEERAGE PASSENGERS TO ETERNITY.—The congregation who worship in one of the most gorgeous churches in New York, are about to construct a separate and cheaper place of wor-

ship for the poor. This, says the New World, is making steerage passengers of the poor on the voyage to eternity!

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, TUESDAY, NOVEMBER, 30, 1847.

We still solicit of our patrons an increased effort to enlarge our list of subscribers; for by the Postoffice law requiring the postage on all papers sent to Canada, to be pre-paid, and other causes, it has recently been diminished about *one hundred*.—We hope our Canada subscribers will act their part in trying to make up this deficiency; and that others will do what they can in this good work. Let every true friend of the cause stand to his post at this trying hour: the battle though severe, will be short, but the victory on Zion's side will be sure and most glorious.

"Two Horned Beast."

NO. III.

Having shown, in our number of last week, that the several powers embraced in the fourth universal earthly kingdom, exist at the same time, we now enquire, How long were they thus to exist? We make this enquiry, because some think that the Two-horned beast, and the Image of the beast, are of recent origin: we think differently, and believe the following considerations will show the correctness of our conclusions.

1. The little horn, of Dan. vii., was to exist in its persecuting strength, twelve hundred and sixty years, or for a time times and a dividing of time, then have its dominion, or power of life and death over the saints, taken away, and then continue until the coming of the Ancient of days. This power, then, cannot be said to be of recent origin.

2. The Man of sin, or Antichrist, named in 2d Thess. ii., began to show himself in Paul's day: the mystery of iniquity began to work then. And he tells us, that after the falling away of the true church from its primitive purity, then the Man of sin should be revealed, take his seat in the temple of God, &c. There can be no dispute relative to about the time when these things took place: it was at so early a period of the christian era, as to make it certain that the Man of sin, or Antichrist, has at least existed more than twelve hundred and sixty years. And the testimony in the case is conclusive, that he will exist until destroyed by the brightness of the coming of the Lord of glory. 2 Thess. ii. 8.

3. The Mother of harlots, named in Rev. xvii., must have existed at least from the time she became a fornicator, by the commission of the sin of fornication with the kings of the earth, or from the time of the unlawful connection of the church with earthly governments. This was certainly as early as the revelation of the Man of sin, or the rise of the little horn, and we think may justly be dated at an early period; as early as the days of Constantine; at any rate, early enough to prove that the Mother of harlots is not of modern origin.

4. We cannot tell the ages of the Two-horned beast, the Image of the beast, named in Rev. xiii., and the False prophet, in Rev. xix. 20, as readily as we have the age of the Little horn, Man of sin and Mother of harlots; yet we think we are not altogether left in the dark on these things. The Two-horned beast, and the False prophet, evidently are the same; for they both do the same work: they wrought miracles in sight of or before the Beast. Rev. xiii. 14, xix. 20. Hence, if we can tell the age of one, we can of both. Again, the Two-horn-

ed beast caused to be made, and gave life to, the Image of the beast. Rev. xiii. 14, 15. Hence, the Two-horned beast must be older than the Image of the beast. Well, how old is the Image of the beast? It had an existence before the first plague, or pouring out of the first vial; for when it was poured out, "there fell a noisome and grievous sore upon the men who had the mark of the Beast, and upon them that worshipped his Image." Rev. xvi. 2.—Then, the origin of the Image of the beast must be dated anterior to the pouring out of the first vial.

Well, when was the first vial poured out?—It must have been poured out during the twelve hundred and sixty days or years of the sackcloth state of the two witnesses; for they "have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all PLAGUES, as often as they will." Rev. xi. 6. It must have been poured out before the fall of the Ottoman strength in A. D. 1840; because then the *sixth* vial was poured out. Rev. xvi. 12. It was poured out before the fall of the Catholic supremacy, in A. D. 1802; for then the *fifth* vial was poured out. Rev. xvi. 10. We think it very clear that the first vial was poured out as early as the fifteenth century, during the Reformation commenced by Martin Luther. At that time the image of the beast was in existence, and it had existed long enough to be worshipped a sufficient length of time to make the worshippers worthy of the punishment inflicted under the first vial. Therefore, it must have existed long before the date of the first vial: for God does not punish when the first offence is committed: he is of long suffering. The reasonable supposition is, that the image of the beast had its origin near the time of the rise of the little horn, the man of sin, and mother of harlots. Consequently, as the two-horned beast and false prophet are the same, and as the two-horned beast is older than the image of the beast, the conclusion is, that the two-horned beast and the false prophet are not of recent origin, but must have had their origin at or near the same time of the rise of the little horn, the man of sin and mother of harlots.

Another evidence that the Two-horned beast is not of recent origin, is, it is older than the image of the beast, and we have very plausible evidence, which we purpose to present at another time, that the image of the beast, is Papal Rome, and which was caused or brought into being by the Two-horned beast, or Catholic church. Hence, the Two-horned beast must have had its origin more than twelve hundred and sixty years since.

From this view of the subject, the fair conclusion is, that the Beast, the Little horn, the Man of sin or Antichrist, the False prophet, the Two-horned beast, and the Image of the beast, not only exist together in the fourth kingdom, but have thus existed a period of more than twelve hundred and sixty years, and will continue thus to exist until their final destruction at the coming of the Son of man.

The identity with each other, of these symbols, will be considered in our next number.

INSPIRATION OF THE SCRIPTURES.—Speaking on the book of Ecclesiastes, the Herald of Nov. 23d says, it is "a book that makes no claim to being written by inspiration of God, for the purpose of asserting true doctrines."

Our common version of 2 Tim. iii. 16, reads,— "All scripture is given by inspiration of God, and is profitable for doctrine." Macknight renders the passage thus, "The whole scripture is divinely inspired, and is profitable for teaching," &c.

Is Ecclesiastes a part of "all" or "the whole"?

scripture? If so, then it has the strongest "claim to being written by inspiration of God, for the purpose of asserting true doctrines."

Advent Herald.

In this paper, of Nov. 20th, the lengthy editorial on the 'Advent Question,' &c. &c., makes it our duty to say a few words. And

1. Had the editor of the Herald refreshed his memory with certain facts, or told us his grief in a friendly private manner, we think the cause for accusing us of 'vacillation' would have been removed from his mind. The following, in substance, are the facts in the case.

It is well known that at the commencement of the Bible Advocate, the Herald and Voice of Truth were opposed to it. But it is not generally known that at the conference in Boston last spring, Bro. J. V. Himes, Bro. T. Cole and the editor of the Harbinger, after considerable friendly conversation came to the conclusion to let all past differences between the three papers, the Herald, the Advocate, and the Harbinger, be forgotten, and in future to be on terms of christian friendship; each however should enjoy the privilege of advocating his own sentiments. Bro. Himes drew an article to this effect, which we all mutually agreed should be published in the three papers. But as this friendly and truly christian arrangement was being consummated, the 'Voice of Truth' was received at the Herald office. The conductors of the Herald took exceptions to a certain doctrine advocated in one of our articles on the 'Great Apostacy,' and consequently declined consummating the proposed union. The editors of the Advocate and of the Harbinger, however, thought it duty to carry out the christian spirit of that friendly agreement. This they have endeavored to do since that time, and we think that God and our brethren are well pleased with the act. Therefore, under these circumstances, we think our brethren have erred in accusing us of 'vacillation' in this case, and should as brethren and Christians, correct their mistake in this respect.

2. In the Herald of Oct. 23d, Bro. Himes says, "The questions of sectarian strife which have been introduced, have already made a division, and all that is wanting to consummate it, is for the dissenting party to advocate their own rights." Observe, it is said, "the questions" have produced this evil. But now in the editorial of the Herald of Nov. 20th this evil is charged "not to any peculiar question," but to "the manner of contending about that difference," or questions on which we differ.

This last admission is just according to what we have all the while said on this subject. And we yet contend that it is not "the questions" but "the manner of contending about our differences," that will produce division among us, if one ever takes place. Are we agreed on this point now? If so, and we cannot see why we are not, then we will thank God for that degree of union we have; and go to work in good earnest, that by his grace we may correct our "manner of contending about that difference" between us. Let our manner, our spirit, be right, according to the love and meekness of Jesus, and our differences in opinion will never sunder our union. But though there should be the most perfect agreement of sentiment among us, if we lacked the spirit of Christ, we could not be one in him; or as he and his Father are one.

If we have been unkind or unchristianlike in our spirit or manner towards our brethren of the Herald, we very much regret it, and ask their forgiveness. We know not that we have erred in this respect.—But if we have erred, or, through the weakness of the flesh, should err in future, will they, if for no

other reason than the good of the weak and tempted and scattered lambs of Christ, in the future, be more sparing of their personal criminations than what they have been in the editorial under consideration; but faithfully and in love show us our errors, and we will try to correct them. Oh how Christians mourn, and the Savior is dishonored, and pierced afresh; when the enemy wakes up the selfish and unsanctified nature of God's professed ministers and editors, to contend with each other. We know his wives here, and think, by the grace of God we never shall be ensnared, in this respect, by him again. If we cannot speak in love we will not speak at all.

We have no complaint to offer on account of any sentiment which our brethren of the Herald have advocated, though we do not subscribe to it all.—They have a right to exercise their own judgment in matters of faith, and we claim the same right.—But we are grieved at the "manner" or spirit in which they have spoken in the editorial under consideration. We will not name particulars; for those who have read that article very well know what we mean, but those who have not, it will do them no good to become acquainted with its disturbed contents. We would that every Christian was a stranger to such things. We think if our brethren of the Herald will review what they have written, in the light of the peaceful gospel of Christ, they will see that their "manner" or spirit has not been what it should be, to say the least of it. The Lord enable them and us, in future to speak the truth, or our peculiar sentiments in love, to esteem others better than ourselves, and to possess that mind that was in Christ, who when he was reviled did not retaliate; but prayed for his enemies and murderers. O Lord give us all more of this heavenly spirit, that we may glorify thee here, and be prepared to enter into thy everlasting kingdom, when it shall come.

Search the Scriptures.

This is as positive a command of the Lord, as any other requirement of his word. I admit it, says a fearful brother, but it is neither wisdom nor prudence to search them on all points at this peculiarly critical time. What points do you mean? Those on which we as a people differ. We are agreed on the great fundamental doctrines of the second advent, but those other questions on which we are not agreed, if we investigate them, I fear division will be the sad consequence. But our brother, we think for this very reason, because we are not agreed, should we with purely disinterested motives, and in love, search the scriptures on these points. Our not being agreed, is sure evidence that all have not all the light of the Bible on these subjects; for if they had, we should see alike, and of course be agreed.

But our brother, in what part of your Bible do you find authority for refusing to investigate any portion of that book? Well, indeed, I never thought of that. On reflection I do not recollect that the Bible furnishes any such authority; but it plainly tells me to search the Scriptures, and that all scripture is good and profitable for doctrine, for reproof, for correction, for instruction in righteousness, and will make the man of God perfect, and thoroughly furnish him unto every good work. From such testimony, I am convinced of my mistake, and that my investigations should only be limited by the length, breadth, depth and height of the Bible. I will no more assume the fearful responsibility of saying that certain doctrines of the Bible should not be investigated.

But how came you, our brother, to conclude at first that certain doctrines of the Bible should not be investigated now? Well, to be honest, I never

thought of this matter before. But now I think the way I came to this conclusion was, by hearing and reading the opinions of others, without even inquiring whether they were correct or not. Ah, here lies the secret of all this mischief, and all of a similar kind which has ever troubled the church: the opinions of others have been received to the rejection of the plain precepts of the Bible. Let us be exceedingly cautious here at this perilous hour; for never have the people of God needed, for their spiritual life, health and strength, 'every word of God,' more than now. Therefore, let us give earnest heed to the command, **SEARCH THE SCRIPTURES.**

A Special Request.—We earnestly desire to hear from every one of our patrons, to whom we have sent Bills, without fail, by the *tenth of December* next; and sooner, if possible. We mean to know, the Lord willing, how our accounts stand, and, on some just principle, have all settled up, by the commencement of the next volume.

From the worthy poor, we ask nothing but a statement of their inability to pay.

Those who cannot pay all they owe, we only request to pay what they can.

But of those who have the means, we ask the full amount of the demand we have against them.

Those who do not comply with one of these just requests, by the *tenth of December next*, we shall conclude do not want our paper longer, and shall therefore, then, strike their names from our list of subscribers.

To our Canada Subscribers.

Our Post Office laws require that postage on "all mailable matter sent to Canada" shall be pre-paid. Consequently we are required to pay postage to the Canada line, on *all* the papers we send to Canada. This makes it necessary to change our terms to Canada subscribers.

We will put the paper to them at \$1.00 per Volume. The payment must invariably be in advance. This will be only 74 cents per volume—as the postage will cost us 26 cents.

To all who are in arrears in Canada, we can send papers no longer, until we receive the advance pay; for we cannot afford to send papers without pay, and pay the postage besides.

We hope our Canada subscribers will not withdraw their support on account of these things, but endeavor to sustain the Harbinger, which needs the united aid of all its friends at this time.

BRO. WESTON'S ARTICLE, on the day when he thinks the Lord will appear, we give, partly to gratify the writer, who has specially requested that it may have an early insertion, and chiefly because we are willing to have all said that can reasonably and in candor be said on the definite time of the Savior's advent. Yet we wish it distinctly understood, that we have no confidence in such definite calculations; because they are unscriptural, and highly pernicious in their tendency. The most definite conclusion the plain words of the Savior warrant us in coming to, relative to the time of his coming, is, "Nigh, even at the doors." Let us listen to his counsel, be ready every moment to meet him: "for in such an hour as you think not, the Son of man cometh."

A. K. D.'s article on the Sabbath, being composed entirely of his inferences, from irrelevant texts, cannot be published under the rules for which we called for articles on the Sabbath. We call for proof, from the law given to, and binding on the *gentile church*. It makes no difference, what the Jewish or ten thousand other laws say: for the gen-

tiles have nothing to do with any law excepting the one given to them. Go to that law, the New Testament, and bring forward your proof, not inferences, as you would on the doctrines of faith, repentance, baptism, prayer, the Lord's supper, the coming of the Lord, the resurrection, &c., and we will not only give you a hearing, but most gladly believe. Do let us be consistent, and abandon all the far-fetched theories of men, and plant our feet on the sure foundation, which Christ has laid, on which to build his church, against which the gates of hell shall never prevail.

Corruption of the Church.

THE METHODIST EPISCOPAL CHURCH.

The next meeting of this body was in Baltimore, in 1840. It was to be hoped that the rising spirit of liberty which was now agitating the country, and opening the eyes of thousands to the wrongs of our enslaved countrymen, would reach the ministry of the Methodist church, and in some degree, at least, soften their obdurate hearts. But the action of this Conference shows that the preaching of the truth, so far as they were concerned, had only proved a savor of death unto death. Instead of lightening the burdens of the previous Conference, their *little finger* was thicker than their predecessor's loins.—The Conference of 1836 had chastised the slaves and their advocates with whips, but they chastised them with scorpions. Up to this date, the slaves in this church had, nominally at least, enjoyed that last privilege of the oppressed, the right of complaint. But, for reasons to which we shall hereafter refer, this sacred right was wrested from them, and all recognition of their manhood totally annihilated at one fell swoop, by the adoption of the following resolution, which was presented by the Rev. Dr. A. B. Few, of Georgia:—

Resolved,—

"That it is inexpedient and unjustifiable for any preacher to permit colored persons to give testimony against white persons, in any state where they are denied that privilege by law."

By this rule which is now a part of the discipline of the church, more than 80,000 of its colored members are denied the right to testify against a *white* brother or sister in any case whatsoever. No matter what the crime may be, or how aggravating the circumstances. The reverend mover of the resolution can now violate the chastity of the colored members of his church with entire impunity. He is no longer in any danger of being censured and silenced by his more fortunate brethren, as the late Rev. Dr. Fay was. Should he unfortunately be "overtaken in a fault," the church has "provided a way of escape." And an ample provision it is, even for the *chiefest* of sinners. Neither the reverend doctor, nor any of his coadjutors, could desire greater liberty—or *privileges*, as they might term it.—The lips of their victim and her friends are now hermetically sealed up, both in the church and in the civil tribunals. The aggrieved party can now obtain no redress, however aggravated the offence. The state has declared her body to be the *property* of her white brother; and the church has decided that it will entertain none of her complaints, whatever use he may make of it. What more could even the *clergy* ask? But I forbear.

The course of the faithless miscreants who adopted this and the following resolutions, was acquiesced in by *all* the local Conferences, and cordially approved by most of them, and by nearly all the distinguished and influential ministers in the denomination.

In support of this position, the Ohio Conference

Resolved, "That those brethren of the North, who resist the abolition movements with firmness and moderation, are the true friends of the church, to the slaves of the South, and to the constitution of our common country," &c.

The New York Annual Conference

Resolved, "1. That this Conference fully concur in the advice of the late General Conference, as expressed in their Pastoral Address.

"2. That we disapprove of the members of this Conference patronizing, or in any way giving countenance to a paper called 'Zion's Watchman,' because, in our opinion, it tends to disturb the peace

and harmony of the body, by sowing dissension in the church."

Resolved, "3. That although we could not condemn any man, or withhold our suffrages from him on account of his opinions merely, in reference to the subject of abolitionism, yet we are decidedly of the opinion that none ought to be elected to the office of deacon or elder in our church, unless he give a pledge to the Conference, that he will refrain from agitating the church with discussions on this subject."

The Georgia Annual Conference

Resolved *unanimously*,—

1. "That it is the sense of the Georgia Annual Conference, that slavery, as it exists in the United States, is *not a moral evil*."

Resolved,—

2. "That we view slavery as a civil and domestic institution, and one with which, as ministers of Christ, we have nothing to do, further than to ameliorate the condition of the slave, by endeavoring to impart to him and his master the benign influence of the religion of Christ, and aiding both on their way to heaven."

Which religion, in the opinion of the Methodist Episcopal church, is not opposed to the perpetuity of slavery; but allows one member of the church to claim and use another's *wife* as his property, and to appropriate her to such use as he may deem proper or desirable, the enslaved woman having no right to enter and substantiate a complaint against her master before the church! This is Methodism!—This is the religion which the Methodist clergy "*impart*" to the poor heart-broken slave, and to his inhuman masters. This; too, is the religion which they "*impart*" to their poor, deluded vassals at the North. Bear with me while I present a few more specimens of it, from the lips of its most distinguished advocates.

Rev. E. D. Simons, professor in Macon College:—

"These extracts from holy writ unequivocally assert the right of property in slaves, together with the usual incidents of that right; such as the power of acquisition and disposition in various ways, according to municipal regulations. The right to buy and sell ~~and to transmit to children~~ by way of inheritance, is clearly stated. The only restriction on the subject is in reference to the market, in which slaves or bondmen were to be purchased."

"Upon the whole, then, whether we consult the Jewish polity instituted by God himself, or the uniform opinion and practice of mankind in all ages of the world, or the injunctions of the New Testament and the moral law, we are brought to the conclusion that slavery is not immoral."

"Having established the point, that the first African slaves were legally brought into bondage, the right to detain their children in bondage, follows as an indispensable consequence."

"Thus we see that the slavery which exists in America was *founded in right*."

Rev. Wilbur Fisk, D. D., late president of the Wesleyan University, Connecticut:—

"The relation of master and slave may, and *does in many cases*, exist under such circumstances, as frees the master from the just charge and guilt of immorality."

"The general rule of Christianity *not only permits*, but, in supposable circumstances, *enjoins a continuance of the master's authority*."

"The New Testament enjoins obedience upon the slave as an obligation *due to a present rightful authority*."

Elijah Hedding, D. D., one of the six Methodist bishops:—

"The right to hold a slave is founded on this rule: 'Therefore, all things whatsoever ye would that men should do to you, do ye even so unto them: for this is the law and the prophets.'"

Rev. William Winans, of Mississippi, in the General Conference, in 1836:—

"He was not born in a slave state—he was a Pennsylvanian by birth. He had been brought up to believe a slaveholder as great a villain as a horse-thief; but he had gone to the South, and long residence there had changed his views; he had become a slaveholder *on principle*." * * * "Though a slaveholder himself, no abolitionist felt more sympathy for the slave than he did—none had rejoiced

more in the hope of a coming period, when the print of a slave's foot would not be seen on the soil." *

* * * "It was important to the interests of slaves, and in view of the question of slavery, that there be Christians who are slaveholders. Christian ministers should be slaveholders, and diffused throughout the South. Yes, sir; Presbyterians, Baptists, Methodists, should be slaveholders;—yes, he repeated it boldly—there should be members, and *deacons*, and *elders*, and *BISHOPS*, too, who were slaveholders."

Rev. J. C. Postell, Orangeburg, South Carolina, in an address at a public meeting called for the purpose of opposing abolition:—

"From what has been premised, the following conclusions result, 1. That slavery is a judicial visitation. 2. *That it is not a moral evil*. 3. *That it is supported by the Bible*. 4. It has existed in all ages."

"It is not a moral evil. The fact, that slavery is of *DIVINE APPOINTMENT*, would be proof enough with the Christian that it cannot be a moral evil." * *

* "So far from being a moral evil, it is a *merciful visitation*. If slavery was either the invention of man, or a moral evil, it is logical to conclude, the power to create has the power to destroy. Why, then, has it existed? And why does it now exist amidst all the power of legislation in state and church, and the clamor of abolitionists? *It is the Lord's DOINGS*, and IT IS MARVELLOUS IN OUR EYES; and had it not been for the best, God alone, who is able, long since would have overruled it. IT IS BY *DIVINE APPOINTMENT*."

The same individual to the editor of Zion's Watchman:—

"To La Roy Sunderland, &c."

"Did you calculate to misrepresent the Methodist discipline, and say it supported abolitionism, when the General Conference, in their late resolutions, denounced it as a *libel on truth*? 'O, full of all subtlety, thou child of the devil!' all liars, saith the sacred volume, shall have their part in the lake of fire and brimstone."

"I can only give one reason why you have not been indicted for a libel. The law says, 'The greater the truth the greater the libel'; and as your paper has no such ingredient, it is construed but a small matter. But if you desire to educate the slaves, I will tell you how to raise the money, without editing Zion's Watchman. You and old Arthur Tappan come out to the South this winter, and they will raise one hundred thousand dollars for you. New Orleans itself will be pledged for it. Desiring no further acquaintance with you, and never expecting to see you but once in time or eternity, that is, at judgment, I subscribe myself, the friend of the Bible, and the opposer of abolitionists."

"J. C. POSTELL."

"Orangeburg, July 21st, 1836."

Rev. Geo. W. Langhorne, of North Carolina, to the editor of Zion's Watchman:—

"I, sir, would as soon be found in the ranks of a banditti, as numbered with Arthur Tappan and his Wanton coadjutors. Nothing is more appalling to my feelings as a man, contrary to my principles as a Christian, and *repugnant* to my soul as a minister, than the insidious proceedings of such men."

"If you have not resigned your credentials as a minister of the Methodist Episcopal church, I really think that, as an *honest* man, you should now do it. In your ordination vows you solemnly promised to be obedient to those who have rule over you; and since they (the General Conference) have spoken, and that distinctly, too, on this subject, and disapprove your conduct, I conceive you are bound to submit to their authority, or leave the church."

Rev. Mr. Crowder, of Virginia, in the General Conference, 1840:—

"Slavery is not only countenanced, permitted, and regulated, by the Bible, but it was positively *instituted* by God himself—he has in so many words *ENJOINED* it."

Such is the present ecclesiastical position of the Methodist Episcopal church, in relation to the system which John Wesley denounced as the sum of all villainies, and which, as I have clearly shown, no person can support or countenance, directly or indirectly, without thereby becoming a *felon* of the most odious and criminal character. "Nearly one half of the ministers," in eleven states of the Union, "hold slaves and trade in them"—that is, they claim

their neighbors' wives, rob *cradles and trundle-beds*, and sell their own church members for purposes of prostitution, (if the purchaser choose to put them to that use;) and the church, meanwhile, through its highest tribunal, by a vote of 120 to 14, declares itself "*decidedly opposed*" to the abolition of this monstrous wickedness, and asserts that it has "no right, wish, or intention, to interfere" with it; and one of the six bishops, and he a Northern man, the Rev. Elijah Hedding, D. D., tells us that "the right to hold slaves"—that is, to claim his neighbor's wife and daughters as his property, and to use them as such—"is founded on the rule, 'Therefore all things whatsoever ye would that others should do to you, do ye even so to them'."!! Is not this church, then, a "Brotherhood of Thieves"? Is it not, rather, a *conclave of incarnate fiends*, whose influence is as much more corrupting to the morals of the community than the influence of the theatre, as its doctrines are more *dammable*? For one, much as I deprecate the erection of a theatre, I deprecate the erection of a Methodist meeting-house *more*! The stage does not teach my neighbors that the New Testament allows them to enslave my wife and children; but the Methodist pulpit *does*! I know not in what light you view this subject, but for myself, I regard every *intelligent* communicant in the Methodist church as more guilty and infamous, in the sight of God, than the common prostitute, the pickpocket, or the assassin; and I cannot associate with him on any other terms of intercourse than those which I stipulate for these infamous characters.—S. S. Foster.

Correspondence.

FROM BRO. E. R. PINNEY.

DEAR BRO. MARSH:—By the blessing of God I have been permitted to return to my home, my family, and the field of my labor, with improved health, renewed strength, and increased desires to renew the conflict with the powers of darkness. My voice is still for war. I feel to throw myself into the breach with the watchword, victory or death! No compromise, no treaty, no capitulation. We have the truth—on that we must stand, for that contend, by that live, and with it we shall ultimately prevail:—"For our weapons are not carnal, but mighty, thro' God, to the pulling down of strong holds."

I had the privilege of meeting yesterday with the dear saints in this place, and proclaiming to them once more the glad tidings of the coming and kingdom of Christ. Bro. Bates spent the Sabbath with us, and preached a part of the day. I find the church here strong in the faith of the gospel, waiting patiently for their King.

I received a letter to-day from Bro. Miller, which comforted my soul. His health is poor at present, but if it should be better, he gives us some encouragement of attending our contemplated conference, which we have appointed to be held the last of next month, as you will see by the notice of it, and I hope his health will admit of his being with us at that time. Bro. Miller is strong in the faith of the speedy coming of Christ, to redeem his people.—May the Lord preserve him unto the day of his coming.

Yours, in the blessed hope,

E. R. PINNEY.

Seneca Falls, Nov. 22, 1847.

N. B. I purpose soon giving a full course of lectures to this people once more, if my health should permit, and continue as good as at present. And I wish Bro. Robinson could come and assist me a week or so, in two or three weeks. I would commence them before our conference, and get the minds of the people stirred up to the subject previous to holding it. My love to all who love Jesus. E. R. P.

FROM BRO. B. TILLEY, JR.

BRO. MARSH:—We are still contending for the faith once delivered to the saints. Though oftentimes severely tried, remembering that the apostle has said, "The trial of your faith is more precious than gold that perishes, and shall be found to the praise, glory, and honor, at the appearing of Jesus Christ," if we still hold on. We had three good sermons last Sabbath from Bro. Cummings of Vermont, on the king-

dom of God, from these words of the Savior, "Therefore say I unto you, the kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof."

He first showed by the Scriptures that the Jews had the kingdom, that the covenant was made with them when they were brought out of Egypt, between the Red Sea and Jordan, but they rebelled against God, and rejected the last offer made to them, the Lord Jesus Christ, and therefore he said, "The kingdom shall be taken from you." This view of the kingdom gave us some light on the parable, which says the kingdom is like a grain of mustard seed.—The Jews being the smallest of all people, and as represented by the prophet as cast out to the loathing of themselves, he took them and made them the head of the nations. It also cleared up some other Scriptures, such as the kingdom of God is within or among you. He then showed that through the aid of the Holy Spirit we were to bring forth fruit as the condition of receiving the kingdom when it shall be given. Before, it was but let or farmed out to the Jews, but was to be given to the saints for an everlasting possession.

I esteem that charity which rejoices in the truth, and if we continue to walk in the light as Christ is in the light, we shall have fellowship one with another, and the blood of Jesus Christ his Son will cleanse us from all sin, and we shall be sanctified through the truth. I think the sentiment expressed by Bro. Cook, on the 32d page of his pamphlet, is not correct, viz., that man lost his immortality by sin; for we see the absurdity of making man immortal, and then placing him under a law, the penalty of which was death, which never could be executed if he was indeed created immortal.

Yours, in the hope of eternal life,

BENJAMIN TILLEY, JR.

Bristol, R. I., Nov. 9, 1847.

FROM BRO. W. ONGLEY.

BRO. MARSH:—We reached here to-day from the town of Orange on Meads Creek. Last evening my wife was preaching on the resurrection, and the baser sort tried to disturb the meeting; but the trustees ordered a constable, to take them out of the house; a respectable store-keeper called to order, and between the two we had good order, so that we were able to close the service of God in the usual way.

Before coming to this place, we spent several days at what is called the Six Nations, in the town of Tyrone. My wife lectured six or eight times. At each service we had a crowded house. On Lord's day, a great number could not get in. I think I never felt so much pressed in spirit, in warning sinners to flee from the wrath to come, and to fly to Jesus, repent of their sins, and get ready for the judgment. We have reason to think three or four have received the truth in this place.

If the Lord will, to-day we go to Millport, Che-mung Co. We have appointments there on Sunday, &c. Bro. Marsh, for one, I am thankful for the Harbinger—the truth it contains weekly is blessed. We only see it occasionally, as we are moving from place to place; yet we will try and do the best we can for its support; I send you two more new subscribers. I hope all the dear brethren, who love and are waiting for the coming of our great God and our Lord and Savior Jesus Christ from heaven, will do the best they can. A word to the wise is sufficient.

Dear brethren, our hope is a blessed one. I do expect very soon to see our King in his beauty, and those that are ready will enter into the kingdom.—The word of the Lord is, "Be ye also ready." I believe it is our privilege to be ready. I can say in my heart, Come Lord Jesus, and come quickly.—Amen.

Yours, in the blessed hope,

WM. ONGLEY.

Havana, N. Y., Nov. 4, 1847.

ASHFIELD, Mass., Nov. 13, 1847.

DEAR BRO. MARSH:—Your paper is still a welcome visitor to me. I find much to comfort and cheer my spirits in perusing its columns: it is meat in due season. There is a little band in this place who are looking for the King of kings to soon come and set up his reign upon the earth. I rejoice when I read in the blessed book, "Blessed are the meek; for they shall inherit the earth," and likewise that the saints of the Most High shall take the kingdom, and

possess the kingdom forever, even forever and ever. I believe that soon, very soon, earth's great drama will be closed up, and the great day of God will be ushered in. Are we ready? Are our lamps trimmed and burning? The Lord grant that we may put on the whole armor, that we may be able to withstand in the evil day, and having done all to stand, &c.

Yours, looking for that blessed hope,

H. FLOWER.

BALLSTON SPA, N. Y., Nov. 15, 1847.

DEAR BRO. MARSH:—I am still looking for that same Jesus, personally soon to come in the clouds of heaven, to be glorified in all his saints, and to be admired, in that day, by all them that believe. I am almost alone in this place. We once had a happy and united band here, but alas, the influence of head-strong fanaticism has scattered the flock, and spoiled our peace: but my motto is, God and my Bible.—Let the wild storms rage—let former friends slight, or foes despise—yet on this rock, by the grace of God, I will stand till the Master shall appear.

Be faithful, dear brother; feed the sheep and lambs with meat in due season. Let that mind be in you that was in Christ, and soon your reward will be given; for all things seem to say, the Lord is near even at the door.

Your brother, in tribulation,

JOHN S. GARDNER.

MIDDLETOWN, Conn., Nov. 8, 1847.

DEAR BRO. MARSH:—The number of disciples in this city is very small, though *professors* of religion, so called, are very numerous. Our trials and difficulties—our sorrows and discouragements, are manifold and various; but in the midst of all, we hear the cheering, animating, all-comforting voice of our kind and gracious Shepherd, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom"; and the thought of the speedy deliverance and salvation of God's people in his everlasting kingdom, should fill our hearts with joy and gladness, and incite us to increased zeal and faithfulness in the service of our blessed Lord and Master.

Your brother, patiently waiting for God's Son from heaven at the end of the days.

JACOB F. HUBER.

COVEVILLE, N. Y., Nov. 1, 1847.

BRO. MARSH:—I regret very much to see still many of the Adventists manifest a spirit of contention and hard feelings towards each other for a difference of views. Christ says, "By their fruits ye shall know them," but some Adventists practically say, "Not so; but by their opinions ye shall know them; we are right and infallible; those believing as we do are right, all others are wrong." That is the little-horn spirit, and is the wisdom from beneath. O that all the brethren would strive to be Christ-like to each other, and strive for the wisdom from above, without which no one will be prepared for Christ's coming. If Christ comes and finds the Adventists in their present state, many of them must be lost, not having the Spirit of Jesus.

In haste yours,

C. MORLEY.

VERNON, Vt., Nov. 14, 1847.

BRO. MARSH:—There are a few pilgrims in these parts, whom God is preparing for his kingdom. The Lord has done great things for us, whereof we are glad. My prayer is, Lord keep thy waiting children blameless and unspotted from the world. It is truly a peculiar time, but the good Lord has promised, and I believe it; "Because you have kept the words of my patience, I will also keep you in the hour of temptation." Yours, &c., B. F. STREETER.

Obituary.

"Blessed are the dead who die in the Lord!"

HENRY WHITE, son of F. G. and Amanda White, (a nephew of the Editor,) was suddenly killed by the fall of a tree at Hudson, Ia., on the 6th inst., in the 13th year of his age.

The afflicted mother writes, "He was a lovely child, and used to talk much about the coming of Christ, and was willing to meet him." Hence she sorrows not as those who have no hope.

Latest Foreign News.

COMMERCIAL & FINANCIAL.

The dismal state of trade and money in this country, described in our advices per Caledonia, continued to exist with unmitigated severity up to the 26th ult. when the Government yesterday, yielding at last to the popular cry for succor, authorized the Bank of England, to depart from the Bank Act of 1844, and to make advances on good security on sums not less than £2,000, [at interest after the rate per cent.

A striking reaction at once took place in the funds—public confidence appeared to have acquired a fresh impulse—produce became in better demand, and the entire fabric of trade indicated returning strength and vigor. The accommodation, however, was found to be miserably disproportioned to the necessities of the public, and the result has been within the last few days, that trade has almost relapsed into the same state of torpor and alarm.

From the manufacturing districts particularly, advices are of a most unsatisfactory nature, many mills having ceased to work, and numerous others working short time, merely keeping open from motives of humanity to the workman, and to preserve the appearance of occupation. It is therefore perfectly clear that the pressure cannot be ameliorated if the Bank do not extend its accommodations. Meanwhile, it is utterly impossible to form any adequate idea of the fearful ruin which must overwhelm every department of trade.

Day after day instead of dispelling has but deepened the shadows of approaching calamity, which, though perfectly foreseen cannot be abated save by the interposition of the government and the bank. Fresh failures to an enormous extent have taken place within the last fortnight. Many of them, the oldest establishments in the land, and all affecting in a greater or lesser degree various Houses who have still continued to maintain their credit.

The funds, which for some days following the departure of the Caledonia, had fallen to a point of depression beyond the recollection of any living man, had considerably revived, though suffering excessive fluctuations. Monday is reported as having been comparatively a great day; the funds rising considerably. On Tuesday the fluctuations were very rapid. Consols opened at an advance of $\frac{1}{2}$ per cent the quotations for money being $81\frac{1}{2}$ to $82\frac{1}{2}$, from which point they steadily rose to $85\frac{1}{2}$. Some speculative sales immediately took place, when prices declined considerably.

Yesterday the feeling was easier in the Money market, and less unsteadiness was perceptible. Consols for money were quoted at $81\frac{1}{2}$ to $82\frac{1}{2}$, and $81\frac{1}{2}$ to $82\frac{1}{2}$ for account. Bank stock is worth $185\frac{1}{2}$.—Foreign stocks are merely nominal. Mexican bonds have fallen to $15\frac{1}{2}$ a $16\frac{1}{2}$.

Speaking of the commercial crisis in England, the New York Herald says:—

"So complicated are the disorders of the commercial and manufacturing classes, that Parliament was to meet on the 18th, and is now in session. This is an unusual thing—being two or three months before the usual time of meeting. And such a Parliament! Such a House England has not had during the two last centuries. It may be divided into five parts.—The first—the radicals, violent and revolutionary. Another, the repealers, equally impracticable and disturbing. Another, the whigs, utterly impotent for all settled purposes in such a crisis. Another, the Tories, who, by their extravagance and bankruptcy, are ready for all sorts of changes. And the fifth and last class is the railroad speculators, and others of that kind, who wish to mend their fortunes. A more complicated, impracticable, revolutionary, unsettled, disturbing and incompetent body than this House of Commons, does not exist in the whole civilized world.

"With all these elements of mischief—the derangement of the currency—the failures among the commercial and manufacturing classes—the closing of the mills—the deficiency of the crops—the want of work—the misery and destitution of the people, and the weakness of the government, it will be a miracle if England has not now approached her decline, and will not fall with a more rapid movement than any country ever did.

"With such a gloomy state of things on the other side, what effect will they have on our affairs? Can we be prosperous when one of our best customers is going to ruin?"

GENERAL INTELLIGENCE.

The English Parliament will assemble on the 18th for the dispatch of business.

The Pope's rescript has been received, condemning the proposed Roman Catholic Provincial Colleges for Ireland. A feeling of universal sorrow and disappointment has been caused by it.

The Catholic bishops of Ireland have addressed the Lord-Lieutenant on the certain recurrence of the famine in the approaching winter. He promises that Government will interfere for the preservation of human life.

The affairs of Switzerland are fast approaching a crisis—the belligerent forces are in view of each other and hostilities appear inevitable.

A reconciliation has taken place between the Queen of Spain and her husband.

The late Minister of Finance, Senor Salamanca, is charged with a fraudulent issue of Bonds to the extent of 160,000,000 reals.

The affairs of Italy are not yet satisfactorily adjusted.

The Emperor of Austria continues obstinate but does not seem disposed to take any aggressive steps.

THE CHOLERA.

In our paper of October 5, we announced that the cholera had reached Europe. It has since committed fearful ravages on both sides of the Black Sea, and for some days has raged at Odessa. In Southern Russia the population of whole villages have been nearly swept away. Cases have been observed at Orel, Toula, and in the village of Pensa, which is situated only fifty leagues from Moscow, and where four peasants have been attacked. In the province of Astracan, which contains 31,300 inhabitants, there have been 5,915 cases, and 3,431 deaths. The epidemic reigns with great intensity at Tsebarno Jarsk and its environs. At Saratow, capital of the province of the same name, 2,500 persons have been attacked, and 1,991 have died. In the country of the Don Cossacks there have been 12,651 cases, of which 7,017 have proved fatal. At Charkow 53 persons have died of the disease; and at Kursk there were, on the 15th September, 588 sick. At Worbuish, a city containing upwards of 44,000 inhabitants, the cholera appeared on the 4th of Sept., and since then there have been 420 cases per day, and 150 deaths. On the 16th, there were in the hospital 1,019 cholera patients, of whom 419 had been attacked the same day; the number of deaths on that day had been 152. Without counting Georgia, Caucasus, and the country of the Cossacks of the Black Sea, it already rages in sixteen governments. On the 17th October it broke out at Warsaw, and on the 30th at Moscow.

Only one case has occurred in Austria, and one in Prussia. Up to the 29th ult. it had not reached Constantinople. The *Algemeine Zeitung*, of the 27th Oct., says:

"The cholera is advancing from the east to the west, but as yet it has not reached a more westerly point than Kertsch, on the sea of Azoff. The winter will impede its progress, but not change the direction it has taken.—*National Intelligence*."

VOLCANIC ERUPTION.—The Mountain Eagle states that great excitement and alarm prevails at present among the inhabitants of Walker and Dade counties, Ga., produced by a burning volcano, which is said to have burst out from the high peaks of the Look Out Mountain, at a place called the "Narrows," on the 19th ult. Some of the inhabitants, it is stated, had removed from the neighborhood.

DEATHS BY SHIP FEVER.—We mentioned the other day that the death-roll of the persons who died by ship fever at Grosse Isle, below Quebec, during the past season, was thirty-four feet in length. We have since learned that the number of deaths was nine thousand.—*Nat. Intel.*

BUSINESS NOTES.

S. W. Thurber—We shall continue to send with pleasure. Your agency fully compensates.

J. Battersby—Send; and we will judge of its merits.

E. R. Finney—It belonged to Bro Pearson, and he took it with him.

J. W. Goodwin—You are right.

J. B. Sweet—It was not received.

S. S. Rogers—As we have a large supply of Bro Storrs' sermons on hand, perhaps it will not be best to send now.

W. S. E. Richardson—\$8 for the Western Big Tent.

T. Hendryx wishes to be addressed, Clymer, Chautauque Co, N. Y., having located there.

S. W. Thurber's address is Williamstown, Vt.

Hiram Munger's address is West Springfield, N. H. He has located in that place.

CONFERENCES.

A Conference of Second Advent believers will be held (the Lord willing) with the church at Seneca Falls, to commence on Thursday, Dec. 23d, and continue as long as God in his providence shall direct. We hope there will be a general attendance of brethren in this section, and that they will come prepared to stay during the continuance of the meeting. Provision will be made for all that may come. Our ministering brethren are invited to attend, and break unto us the bread of life.

In behalf of the church,

E. R. FINNEY, Pastor.

Herald and Advocate please copy.

The Advent brethren of Victor have concluded to have a Conference, commencing on Friday evening, the 3d of Dec., and continue over the sabbath.

W. W. MARSH.

Correction.—Bro. J. C. Bywater's appointment at Springwater, published in a previous no., should have been Dec, 19th, instead of the 22d.

NOTICE.

The Advent congregation in New York, which formerly met for worship at the corner of Grand and Elizabeth streets, has removed to No. 59, Bond st., (two doors from Bowery), where will be preaching three times on the Sabbath, and meeting also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the city are invited to meet with them.

MEETINGS IN THIS CITY—three times on the Sabbath, and on Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets. Entrance on Main street, first door from the 3d Presbyterian Church. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

REMITTANCES FOR THE HARBINGER.

G Napier A Beebe H Flower C Libbey L Durrent H Clement J Crandall Fancher F Bates S S Rogers D Goodsell I C Bowles A Payne S Curran A Hall 1 Camp S W Thurber J W Goodwin A Norton S Marsh R Plues W E Peters J B Sweet L Canfield B Durgin C E Stone W Clark S D Wheeler D Waterman—\$1 Each. N Coon B F Streeter C R Griggs W Rogers M Martin Z G Bliss W W Covey J Battersby J Shaw L Park D C Blakeman H Wheeler—\$2.00 Each. C F Sweet \$3.00. S B Carpenter \$5.00. T Bell \$1.50. I A Morgan \$1.00. J P Jacobs 75cts. T C Rawson 55 cts. A Gage \$1.92. R Lyman \$1.66. S Whitaker & A Johnson \$1.21 each. I E Hazen R Hazen A Arnold A Currier—50 cts each.

LETTERS NOT CONTAINING REMITTANCES—E Baker B Palmer T Knights A G White G Stacy D F Caverly D Hardy T Hendryx R Jackson J V Himes.

LATE PUBLICATIONS

FOR SALE AT THIS OFFICE.

- Second Advent Library—New Series.
No. 1.—The Sec. Advent Introductory to the World's Jubilee. Price, 2.50 per hundred; 37 1-2 cts per doz.; 4 cts. single.
No. 2.—The Duty of Prayer & Watchfulness in the Prospect of the Lord's Coming. Price, as above.
No. 3.—The Lord's Coming a Great Practical Doctrine. Price as above.
No. 4.—Glorification. Same price.
PRIMITIVE CHRISTIANITY—From the Writings of the Fathers.—Compiled by D. I. Robinson. Several hundred copies on hand. Price, \$3 per hundred. 6 cts., single copy.
THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some Account of Pestilence, Famine, and Increase of Crime. Compiled by T. M. Preble. Price, 12 1-2 cts.; \$8 per hundred.
STORRS' SIX SERMONS—"Are the Wicked Immortal? also, Have the Dead Knowledge?" We have just received 100 copies from the author. Price, 15 cts.; \$10 per hundred.
ANALYSIS OF GEOGRAPHY.—By S. Bliss. We have a few copies. Price, 62 1-2 cts.; \$5 per dozen.
WHITEHEAD'S LIFE OF THE TWO WESLEYS—comprising the early history of Methodism, &c. Price, \$1.
"THE BIBLE A SUFFICIENT CREED"—A Sermon by Chs. Beecher Price, 4 cents.
STATEMENT OF FACTS—Demonstrating the Rapid & Universal Spread and Triumph of Roman Catholicism. Price, 15 cts.; discount by the quantity.
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Also, an assortment of Advent Books, Bibles, Campbell & Mack's night's Testaments, Hymn Books, &c., &c.

ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

VOL. XV—NO. 24.

Rochester, N. Y., Tuesday, December 7, 1847.

WHOLE NO. 206.

EVERY TUESDAY,
BY JOSEPH MARSH, EDITOR AND PROPRIETOR.

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binger, should be addressed—POST PAID—to JOSEPH MARSH,
Rochester, N. Y.

Original Poetry.

"Come, Lord Jesus."

"Oh my Savior, hasten the time of thy return, send forth thy
angels and let that dreadful joyful trumpet sound. Delay not, lest
the living give up their hopes; delay not, lest earth should grow
like hell. * * * Return, O Lord; how long! Thy kingdom
come! Thy desolate bride saith, Come; for thy Spirit saith, Come;
and teacheth her thus to pray, with groanings that cannot be ut-
tered. Yea, the whole creation saith, Come, waiting to be deliv-
ered from the bondage of corruption into the glorious liberty of
the children of God. Thou thyself hast said, 'Surely, I come quickly.'
Amen. Even so come, Lord Jesus."—R. Baxter, A. D. 1636.

O thou, my Lord and Master.
Thy second coming haste:
Ye wheels of time fly fastly
And bring the promised rest,

Come, with thy holy angels,
To take thy people home;
For in the midst of dangers,
As pilgrims here they roam.

Come, lest they should grow weary,
And give up in despair,
For now this earth so dreary,
The gloom of hell doth wear.

Thy children, too, are crying,
Thy kingdom come, O Lord:
Thy Spirit is replying,
Thou wilt fulfill thy word.

Yea, now the whole creation
Doth wait to be set free;
All in full expectation
Of glorious liberty.

And thou thyself hast spoken,
"Sure I will quickly come:"
Amen, to every token
That we will soon go home.

Durham, Canada East.

J. M. O.

Original.

[For the Harbinger.]

Result of Investigation.

The main object had in view in writing the following article, is to show the necessity of preaching the doctrine of Christ's second coming, if we would, in the true sense of scripture, persuade men to repent because of "the terrors of the Lord," even though the point be admitted that the dead exist in a conscious state. But the writer has found it to be a difficult task on such admission.

1. If we admit the dead are conscious, we also must admit that they exist certainly to some extent in a state of misery or joy. This admitted, the question naturally presents itself, How much do the wicked suffer in the "intermediate" state, and how great is the enjoyment of the righteous in the same state of being? For upon the decision of the last question, rests the importance of preaching to sinners the "wrath to come."—If the wicked suffer the torments of the hottest hell, immediately after death, then it is unne-

cessary to present to them, as a motive to serve God, the terrors to be realized by them at the appearing of Christ. And if the righteous at death go, as it is often said, to heaven, and enjoy complete glory in the presence of Christ, then the appearing of Christ in the clouds of heaven, and the glory connected with the event, ceases to be of any importance to the Christian.

2. Admitting the dead are conscious, the only way to harmonize those scriptures which relate to the punishment of the wicked at the judgment—"the great day of wrath," "the terrors of the Lord," etc., is to suppose the wicked dead are as free from torment, as the Scriptures neglect to speak of the torments to be experienced by them when existing in this intermediate state. The same may be said in reference to the righteous: which consideration would prove their torment to be exceeding light, when we consider how little the Scriptures seem to speak of the torments of the wicked dead, in comparison with the amount of plain, clear and positive testimony, to show that the "great day of wrath" is the time when the ungodly are to be punished. Especially is this last conclusion sustained when we consider such scriptures as the following: Ps. cxv. 17. "The dead praise not the Lord, neither any that go down into silence." Eccl. ix. 5. "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten." Job. xiv. 10-12. "But man die, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Considering these scriptures, and others of like import, we see no way to avoid the conclusion that the wicked dead suffer so little in the intermediate state, that they suffer not at all. Consequently, to persuade men because of "the terrors of the Lord," the coming of Christ and the judgment must of necessity be preached.

Those scriptures which are not so clear and positive, which by themselves alone seem to teach the doctrine of the conscious state of the dead, should be interpreted so as not to clash with more positive testimony. Sometimes, to describe the different condition the wicked and righteous dead occupy, illustrations are given of such a character, that when considered separate from other portions of the Word, they would very much favor the idea that the dead exist in a conscious state. The parable of the rich man is a case in point. But the context will overthrow the application generally made of such scriptures.

But again. Admitting the dead are conscious, what must be the conclusions to make the scriptures harmonize? 1. That the above reasoning is incorrect. 2. That they are conscious to a small extent of the doom that awaits them, but not to such an extent as to cause much torment. 3. They are raised to be judged and cast into a lake of fire—just as literal as the resurrection, and are tormented till their bodies are destroyed, when they pass into the same state they were previous to the resurrection. 4. They continue in this state to all eternity. What torment do they suffer? It cannot be the torments of the lake of fire, for they must suffer the second death. A denial of which would also deny that they had been literally raised from the dead, which would

also deny that the righteous were literally raised. What then would constitute their "endless torment"? It would not be the consideration of having lost what the righteous had gained, for that would be contrary to their disposition. Neither would it be the dread anticipation of the doom they feared while in the state previous to their resurrection, for no such doom would await them.

What then would it be! It could be no more nor less than to suffer to all eternity the torments of having passed and been freed from the torments of the lake of fire and brimstone! But Christ came to "destroy the works of the devil."

Again. Adam was threatened with death if he disobeyed. According to the marginal reading, the threatening would be this: "For in the day that thou eatest thereof, dying thou shalt die." This death is clearly defined in verse 19. "For dust thou art, and unto dust shalt thou return." But, admitting that the modern definition of the term death here used is not extinction, but "a change of being"; or, that the meaning of the above threatening is this: "For in the day that thou eatest thereof, changing thou shalt experience a change of being"; then, as "death has passed upon all men, for all have sinned," when the wicked die, their body decays, but their soul, mind or spirit, continues to exist in a conscious state. And as there is to be a resurrection of the just and the unjust, it is important that we understand correctly the meaning of the term resurrection. First, then, it cannot mean a resurrection of the soul, spirit or mind; for that would prove that the wicked dead experience a change of heart; and of course all men would be saved at last. It must be a change of being, directly opposite of death; the inanimate dust must again become animated with life, and reunited with the soul, to constitute a resurrection. Therefore, the 'unjust' when raised would exist in the same capacity as they existed previous to their death. We would ask, then, what kind of fire will it be that comes "down from God out of heaven, and devours them"? Must it not be literal fire? Certainly. What kind of a death must the second death be? Clearly of the same nature of the first death. Then, if they always exist in the resurrection state, and suffer eternal misery in the lake of fire and brimstone, how can they suffer the second death, which death the Scriptures positively declare they must suffer? And if they suffer the second death, then the torments of the lake of fire ceases: for who will contend that literal fire can affect immateriality? This being correct, the doctrine that the wicked suffer endless misery in the lake of fire and brimstone is proved to be false.

We may safely conclude, then, that the final doom of the wicked is to be utterly destroyed; not kept alive in endless misery. This view of the case is in perfect keeping with the character of a God of love and mercy. Christ is ordained to be the judge at the last day, and he is a being that changeth not. It would be opposed to his nature to consent to fill an office that would require him to act in opposition to his character. Now, does any one really believe it would be just to condemn the ungodly to the inconceivable torments of a lake of fire forever? No, it is impossible for man to believe it. Let those who profess to believe it, put their finger in the fire, and hold it there ten minutes, and they will either become infidels, or forever denounce a doctrine

so opposed to reason, common sense, and the principles of justice and benevolence.

When Christ was upon earth, he went about doing good, healing the sick, opening the eyes of the blind, and healing all manner of diseases; and strove to instil these principles into the minds of all. And Christians have always been known by bringing forth the fruits, the result of these principles. But the endless misery doctrine is peculiar to this age and generation, and harmonizes well with their fallen condition. Professed ministers of the gospel, who drink intoxicating drinks behind the door, and then preach and write on temperance; who preach the gospel of peace on the Sabbath, and encourage war and strife, with politicians, through the week; who preach from the pulpit the principles of benevolence and philanthropy, then oppress the hireling in his wages, and rob the poor, it is to be expected will preach such a doctrine. But we should be thankful that there are exceptions. Even those preachers, who appear to be the most firm in the idea that the wicked will suffer unspeakable anguish in hell fire to endless ages, acknowledge the impossibility of comprehending the justice of such a doom. The character of Christ will not permit him to doom men to endless punishment, unless the construction of man is such that it is impossible for God to destroy him. But it is clear that this is not the case. The simple threatening against Adam for transgression was, "Dust thou art, and unto dust shalt thou return." And unless Christ comes again, and raises the dead, the righteous dead are perished, and the wicked will never be punished.

H. BARRINGER.

Troy, N. Y., Nov. 30, 1847.

[For the Harbinger.]

Reflections on Psalm 23.

That this psalm is one of great beauty and comfort will be more readily perceived when we consider the climate and circumstances in which the writer was placed. It was written under the burning sun of Palestine, by one whose occupation was to follow the "ewes great with young," and several of the images used in it are connected with a pastoral life: hence we hear him exclaim, "The Lord is my shepherd, I shall not want." V. 1. Although the pasture might fail from the flock under his care, yet his confidence was unshaken, that the great Shepherd would provide for himself, and in v. 2 he says, "He maketh me to lie down in green pastures, He leadeth me beside the still waters." The beauty of these words is seen when we consider that in the land of Israel they have not frequent showers as we have here. They have what is called the "early and latter rains," so that in the spring the water would descend in torrents from the mountain side; but in a short time they would become dry, and the shepherds would have to remove from place to place, seeking green pastures for their flocks. But David, in alluding to the Lord's mercy, says, that He led him "beside the still waters," that is, to a continual stream, and not to the mountain torrent. He continues, "He restoreth my soul, He leadeth me in the paths of righteousness, for his name sake," and confesses that if he should walk in "the valley of the shadow of death," or great and severe affliction, yet he would not fear when God was with him, to comfort him with his "staff and rod," thus alluding still to a shepherd's life; and concludes by exclaiming, "Surely, goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever."

If green pastures and flowing streams are so delightful in the present state of the earth, how much more so must it be in Eden restored, when we shall drink of "the pure river of the water

of life," clear as crystal, "proceeding out of the throne of God and of the Lamb," even the "living waters that go out from Jerusalem"—when they shall "dwell safely in the wilderness and sleep in the woods." This is a glorious prospect; and by walking in the paths of righteousness, trusting only in Jesus as our great Shepherd, and receiving his good Spirit, we shall be prepared to partake of the everlasting "waters of quietness," which will be found in "the land of uprightness."

The Lord is my Shepherd, I never need fear,
As he for my aid will surely appear;
He makes me lie down in green pastures of love,
And blesteth my soul with his grace from above.

He leadeth me where the still waters do flow,
And in paths of righteousness maketh me go;
E'en all for the sake of his only dear Son,
The Father, and Spirit; for these three are one.

And tho' I do walk through the valley of death,
I will fear no ill, for he'll guide me himself;
His rod and his staff they will comfort me there,
So I'll trust in my Jesus, and never despair.

JOHN M. ORROCK.

Durham, C. E., Oct. 31, 1847.

[For the Harbinger.]

A Clue to the Time of the End.

NO. I.

It is a matter of the clearest demonstration that the 2300 days of Dan. viii. extend to the coming of Christ. Consequently, if we can ascertain the time of their ending, we can know the time of Christ's coming. Though we may gain a knowledge of near the time of their termination, by the aid of the 70 weeks, yet without the correct understanding of other prophetic periods it will be difficult to arrive at the exact point of termination.

The difficulty lies here. As the whole question turns upon a knowledge of the exact period in the history of the world the 70 weeks ended, so that if we cannot accurately determine the exact point of the crucifixion of Christ, we cannot measure off the remaining 1810 years and arrive at the exact termination.

Is it then possible for us to ascertain for a certainty the exact period of Christ's crucifixion? I think not.

1st. Because the united wisdom of the most learned men of the last 300 years has fixed upon the birth of Christ four years before the common era, and his death in A. D. 33, at the close of the 70 weeks. Now if this position had been correct, Christ must have come in A. D. 1843; consequently, time has shown us that the concentrated wisdom of all the learned men of the last 300 years has failed of fixing the exact point of time for the termination of the 70 weeks.

2d. As Bro. A. Hale and others, availing themselves of the light afforded by the science of astronomy, made out an argument, by eclipses, that seemed impossible to overthrow—an evidence that seemed almost infallible—according to which Christ was borne one year before the common era, and the 70 weeks terminated A. D. 36, and the 2300 years A. D. 1846. So time has shown that this reliance upon science to determine the time of Christ's crucifixion has also failed.

3d. As a last resort, we have concluded that the common era was correct, and that Christ would come in '47. But the few remaining days of '47 are fast passing away, if they do not bring the object of our hope, time will show that our reliance on this point is fallible.

4th. According to good authority, the Christian era was not adopted until about A. D. 600, so that it was then difficult to ascertain the exact

point when Christ was born. A wrong conclusion, then, would effect the termination of the 2300, just so far as the error in the Christian era extended. It was, admitted at the time by the learned, that they could not tell accurately when Christ was born and crucified. So that after 1200 years from the adoption of the Christian era as a mode of computing time have passed, it must be still more difficult for us to determine this point accurately.

If then a mistake has been made of one year, it may be possible that there may be five or ten years mistake; so that we would be left to uncertainty as to the termination of this period, were it not for other periods given to us for farther light.

As God was about to close up his revelation to Daniel, in answer to his anxious inquiries, relative to a better understanding of the time of the coming of Christ and the resurrection, it was said, "And from the time that the daily desolation shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

It will be admitted by all understanding Bible students, that the 1290 days are to be dated from the taking away of the daily desolation, or the hindering power spoken of by Paul, which in his day prevented the revelation of the Man of Sin, and that they end with the 1260 years of Papal rule; that the 1335 days end 45 years beyond the termination of the 1260 years. Therefore, if we can ascertain when 1260 years ended, we shall know when the 1335 terminate. The prophetic mark for the close of the 1260 years of Papal rule is so plain, and the evidences on the pages of history are so striking and conclusive, that we need not err on this point; so that it is not necessary for us to follow the mazes of history for the last 2300 years in order to understand the time of the advent. For we have a grand leading point in prophecy to be fulfilled within the limits of the last generation, within the memory of thousands of those who are to live to witness the coming of the Lord of glory—just 45 years before the ushering in of the great day of God, which, when fulfilled, will stand as the great beacon light to the student of prophecy of the last days. Being fulfilled, it stands forth as the pledge of Jehovah, that 45 years will bring redemption to the people of God—the resurrection and the kingdom of God.

It was told Daniel that this additional explanation was not given for his benefit, but for those who should live at the time of the end; that the wise, in the latter days, should understand; that those who should wait (in expectation and preparation), should be blessed by having a lot in the inheritance of the saints. Inasmuch, then, as we are the people to whom this prophecy was designed more especially to benefit, to whom the promise is given that we shall understand (that is, if we are wise, or love and obey the Lord in all things,) let us examine again this prophecy with meekness and faith for further light on this interesting subject.

J. D. PRUDDEN.

Corruption of the Church.

But the Methodists are not sinners above all the sects in the land. All the other large denominations are of a kindred character, as will appear from an examination of their ecclesiastical history, and the sentiments of their most distinguished ministers. They all legalize slavery, and most of them, as we shall see, own slaves, and publicly vindicate the system, or are silent as to its wrongs. This is specially true of

THE PRESBYTERIAN AND CONGREGATIONAL CHURCH.

The Presbyterians and orthodox Congregationalists of the United States, numbering in all about 600,000 communicants, are virtually one sect, or denomination; their only difference being about church government. On all other points of religious faith, slavery not excepted, they are agreed. They are all in Christian fellowship with each other; and are connected together by Associations, Presbyteries, Synods, and General Assemblies. They are united in their missionary operations; their ministers intermingle on exchanges and parochial settlements; their communion table is common; and they recommend and receive members from one to the other without any change of faith. And to make the fellowship more complete, and the connection more perfect, the General Associations of the Congregationalists, in all the New England States, where the Congregational church is mainly located, send delegates to the General Assembly of the Presbyterian church, and receive their delegates in return. In 1838 the General Assembly separated on some unimportant points of doctrine; but the *denomination* is still *one* and *undivided*; and the separation was nothing more than the cleaving of air, which closes immediately behind the intersecting instrument. Hence, connected as all the local churches are with the general body, no person can unite with any one of them without being thereby brought into fellowship with the whole; for there is no local church in the country, of which I have any knowledge, which is disconnected from the main body: and it is not material whether we fellowship slave-claimants directly, or fellowship those who are in fellowship with them. In either case, the chain that binds us to slavery being unbroken we partake of its sins, and must receive of its plagues.

Now, there are in this church a large number of clergymen, men of great influence with the denomination, who gain their subsistence by preaching sermons, making prayers, and stealing babes! These "spiritual guides" of the Presbyterian church, like their brethren of the Methodist church, claim their neighbors' wives and daughters, and appropriate them to their own use. They tell us that these women are *theirs*—that they *own* them. Of course, if they own them, they can do what they *will* with their own; and what a clergyman would be likely to do with his own women, over whom he possessed unlimited power, but to whose bodies he had a divine right—those can best judge who are acquainted with the records of that department of the Female Moral Reform Society, which treats of the licentiousness of the clergy. And what is done by the leaders is also done by the people. Thousands of the lay members of this church are slave-breeders, whose chief or only source of income is the sale of human flesh! Their plantations are stocked with women, members, in part, of the same church, whom they term BREEDERS; and not a few of them are engaged on an extensive scale, in raising *boys* and *girls* from these breeders, for the rice and cotton fields of the far South; as the Berkshire farmers raise cattle and horses for Brighton market!!

But the clergy of this genteel and influential sect have not been content with merely upholding slavery by the force of their example. Like faithful sentinels on its watchtowers, they were consequently the first to descry the *dangers* of abolition; and from the commencement of the anti-slavery enterprise, they have been among the most active and energetic in arousing the people to determined and obstinate resistance. No sect in the land has done more to perpetuate slavery than this. Its deliberate and cold-blooded sanction and approval of the slave system, and its *murderous* appeal to the mob to put a stop to the progress of free principles by Lynch law, in

enough to make one's blood curdle in his veins! But hear them in their own words, recollecting, meanwhile that they claim to be the ministers of Christ, and that before them lie 2,700,000 wretched slaves, imploring relief at their hands. Here is their answer to the demand of crushed humanity for the recognition of its inalienable rights.

Charleston Union Presbytery:

Resolved:—

"That in the opinion of this Presbytery, the holding of slaves, *so far from being a sin in the sight of God, is nowhere condemned in his holy word*—that it is in accordance with the example, or consistent with the precepts, of patriarchs, apostles, and prophets, and that it is compatible with the most fraternal regard to the best good of those servants whom God may have committed to his charge."

Harmony Presbytery, South Carolina—

Resolved unanimously:—

"1. That, as the kingdom of our Lord is not of this world, his church, as such, has no right to abolish, alter, or affect, any institution or ordinance of men, political and civil merely, &c.

"2. That slavery has existed from the days of those good old slaveholders and patriarchs, Abraham, Isaac, and Jacob, (who are now in the kingdom of heaven,) to the time when the apostle Paul sent a runaway slave home to his master Philemon, and wrote a Christian and fraternal epistle to the slaveholder, which we find still stands in the canons of the Scriptures; and that slavery has existed ever since the days of the apostle, and does now exist.

"3. That, as the relative duties of master and slave are taught in the Scriptures; in the same manner as those of parent and child, and husband and wife, *the existence of slavery itself is not opposed to the will of God*; and whosoever has a conscience too tender to recognise this relation as lawful is 'righteous overmuch,' is 'wise above what is written,' and has submitted his neck to the yoke of man, sacrificed his Christian liberty of conscience, and leaves the infallible word of God for the fancies and doctrines of men."

Synod of South Carolina and Georgia:

Resolved unanimously—[Dec. 1834,]

"That, in the opinion of this Synod, Abolition Societies and the principles on which they are founded, in the United States, are inconsistent with the interests of the slaves, the rights of the holders, and the great principles of our political institutions.

Rev. R. N. Anderson, Virginia:—

"To the Sessions of the Presbyterian Congregations within the Bounds of West Hanover Presbytery:—

"At the approaching stated meeting of our Presbytery, I design to offer a preamble and a string of resolutions on the subject of the use of wine in the Lord's supper; and also a preamble and a string of resolutions on the subject of the treasonable and abominably wicked interference of the Northern and Eastern fanatics with our political and civil rights, our property, and our domestic concerns. I myself, dear brethren, have no reason to doubt, the perfect soundness of all my clerical brethren of this Presbytery on these subjects. But you are aware that the present state of things loudly and imperiously calls for an expression of their views on these subjects, and particularly on abolitionism, by all church bodies at the South. You are aware also, that our clergy, whether with or without reason, are more suspected by the public than are the clergy of other denominations. Now, dear Christian brethren, I humbly express it as my earnest wish, that you quit yourselves like men; that every congregation send up both to the Presbytery and to the Synod the ablest elder it has. The

times—rely upon it—the times demand it. If there be any stray goat of a minister among us, tainted with the blood-hound principles of abolitionism, let him be ferreted out, silenced, excommunicated, and left to the public to dispose of him in other respects.

"Your affectionate brother in the Lord,

"ROBERT N. ANDERSON."

Rev. Thomas S. Witherspoon, of Alabama, to the editor of the Emancipator:—

"I draw my warrant from the Scriptures of the Old and New Testament, to hold the slave in bondage. The principle of holding the heathen in bondage is recognized by God." * * *

"When the tardy process of the law is too long in redressing our grievances, we of the South have adopted the summary remedy of Judge Lynch—and really I think it one of the most wholesome and salutary remedies for the malady of Northern fanaticism that can be applied, and no doubt my worthy friend, the editor of the Emancipator and Human Rights, would feel the better of its enforcement, provided he had a Southern administrator. I go to the Bible for my warrant on all moral matters." * * *

"Let your emissaries dare venture to cross the Potomac, and I cannot, promise you that their fate will be less than Haman's. Then beware how you goad an insulted but magnanimous people to deeds of desperation."

Rev. Wm. S. Plummer, D. D., Virginia:—

[To the Chairman of the Committee of Correspondence appointed by the citizens of Richmond, to oppose the progress of anti-slavery principles at the South.]

"I have carefully watched this matter from its earliest existence, and every thing I have seen and heard of its character, both from its patrons and its enemies, has confirmed me, beyond repentance, in the belief that, let the character of abolitionists be what it may in the sight of the Judge of all the earth, this is the most meddlesome, imprudent, reckless, fierce, and wicked excitement I ever saw. I am willing at any time that the world should know that such are my views. A few things are perfectly clear to my mind.

"1st. The more speedy, united, firm, and solemnly resolute, but temperate, the expression of public opinion on this subject in the whole South, the better it will be for the North, for slaveholders, and generally for the slaves.

"2d. If abolitionists will set the country in a blaze, it is but fair that they should have the first warming at the fire."

"Lastly. Abolitionists are, like infidels, wholly unaddicted to martyrdom for opinion's sake. Let them understand that they *will be caught*, if they come among us, and they will take good heed to keep out of our way. There is not one man among them who has any more idea of shedding his blood in this cause, than he has of making war on the Grand Turk. Their universal spirit is to stand off, and growl and bark at men and institutions, without daring to march for one moment into their midst, and attack them with apostolic fearlessness.

"With sentiments of great respect,

"I remain yours, &c.

"WM. S. PLUMMER."

I know of no language in the vocabulary which is adequate to express the horror and abhorrence which must be felt by every untainted mind towards the authors of the atrocious sentiments contained in the three last documents, and also towards the church and denomination that will sustain them, and palm them upon the world as ministers of Christ. What! has it come to this, that pastors of churches and doctors of divinity can not only steal their neighbors' wives

without fear or reproach, but openly advocate LYNCH LAW, and that, too, in its most frightful shape, for the suppression of free discussion?—William S. Plummer is not only a doctor of divinity, but one of the most popular ministers in all the South. He is at the head of the New School in the Presbyterian church, and is a prominent member of the A. B. C. F. M. And yet his letter is a direct appeal to the mob to BURN US ALIVE, if we go among them! He calls upon the citizens of Richmond to react the Vicksburg tragedy!—to “catch” the abolitionists, and give them a “warming at the fire!” And this call comes to them from the pulpit, endorsed by every Presbyterian and Congregationalist in the land, for they all recognise Wm. S. Plummer as a Christian minister! These three men are *execrable murderers*, if Christ’s definition of murder be the true one; and yet they are of no doubtful standing in the Presbyterian church!—They are the men whose delegates are annually received by every Congregational Association in New England!—S. S. Foster.

The Advent Harbinger.

“The wise shall understand.”

ROCHESTER, TUESDAY, DECEMBER, 7, 1847.

Advent Herald.

The lengthy communications in this paper of Nov. 27th, from Bro. Hale and the Editor, on the “Advent Question,” &c., &c., make it our duty to say a few words. Not, however, by way of approval or disapproval of all they have said, but to correct certain mistakes under which they so zealously labor. We have always felt it our duty to correct, if possible, the mistakes of our most bitter enemies, and certainly we ought to try and do it for our brethren, our fellow laborers in the cause of our soon coming Lord and King.

1. We think our brethren are mistaken relative to the principle on which we endeavor to act.—They have probably forgotten our published and private explanation which we gave to Bro. Himes in Rochester and Boston, on this matter. It may be for their good, and the benefit of our brethren generally, to state the matter again.

After long witnessing the sore evils resulting from a neglect of members noticing the errors and sins of the respective bodies to which they belonged, and becoming fully convinced that the practice was selfish and unscriptural, we most sincerely covenanted with the Lord to tell the truth in love, irrespective of persons or associations, though it might lead us to come in collision with the doctrines and practices of those with whom we might be associated and most dearly loved. We said, *truth* shall be our object, irrespective of the consequences that might follow. We were resolved to have no plans, no policy, no selfish interests of our own, nor of any other fallible one or ones, to subserve; but to glorify God in proclaiming His *truth*, his *policy*, and his *interest*, should be our sole aim. This principle has led us at times to question the correctness in some respects, of the practice and doctrines of our brethren; but not to question their piety and moral rectitude, nor cast them off as unworthy of our fellowship: we have loved them as dear brethren, and this love has been one cause of our pointing out what, to us, were their errors. It seems that our brethren of the Herald now misapprehend our motive, or the purely disinterested principle by which we desire to be actuated; and under their mistake, have said very many things which have at least an indirect bearing upon our sincerity, integrity, moral and christian character, and pure love and benevolence.

lence for the most precious cause of our soon coming Lord and Savior, Jesus Christ.

We do most sincerely hope that how, when the principle on which we have designed and still purpose to act, shall be understood, if our brethren of the Herald think it incorrect, that in the spirit of frankness and love they will point out its defects.—Or if we misapprehend their motive, misjudge of their doctrine and practice, or they see defects in our faith and works, that in the spirit of the Gospel they will point out our mistakes, and show us the more excellent way. If they think they see cause to doubt the sincerity of our love, we entreat of them, not in the first place to express those doubts through the press, to friends and foes, by intimating that our love is feigned, like that which influenced “Amasa,” “Absalom,” “Judas” and the “Jesuits;” but first, test and prove it, in every possible way that the peaceful gospel will justify, and if it will not bear the closest test of that perfect rule, then take the gospel steps to reclaim an erring brother and fellow laborer. “If thy brother trespass against thee, tell him his fault between him and thee alone,” is our *first* duty towards our offending brother, according to the rule our Savior gave. (Matt. xviii.) Let us who profess to be teachers and examples of the weak, obey the Lord in the spirit and letter, and to the fullest extent, in this divine rule. “Blessed are they that do his commandments,” should be remembered by teachers as well as those whom they instruct.

We hold our brethren of the Herald, as we would the weakest child of grace, to the gospel rule in their personal trials with us. Will they abide its decision? We will most cheerfully do it, and if they will do the same, we feel assured they will not only find it the more excellent way to adjust all their imaginary or real personal difficulties, but it will be furnishing a most blessed and worthy example for the weaker ones of the flock to imitate at this trying hour.

2. We know our brethren are mistaken in saying, “That for speaking our sentiments in sincerity and love, we had by the same writer (Editor of the Harbinger) been classed among the apostates, and consequently enemies of God.”

If we have done any such thing, if our brethren will tell how and when, we will freely confess our wrong: for most certainly it would be very wrong to thus class any one, for “speaking his sentiments in sincerity and love.” Our brethren are certainly mistaken here. They must have forgotten our explanation on this matter, when at Boston last Spring. *They*, and *all*, we contend, not only have a right, but should fully and freely speak their “sentiments in sincerity and love,” without the least trial or breach of Christian fellowship. We should think that man an apostate who would call his dissenting brother so, because he “sincerely and in love” spoke his honest sentiments. In our articles on the “Great Apostacy,” we spoke of *doctrines* and not of men. And we now refresh the memory of our brethren with the facts that we consider that we have all been more or less in the great apostacy: yet this does not argue that we are “enemies of God;” for he has people even in Mystery Babylon. Is this explanation satisfactory? And are we not now agreed on this point?

3. Our brethren are most surely mistaken in supposing that we have ever made “great pretensions to a good spirit.” This we never have done; but have ever greatly feared we were deficient in this respect; and have had the same fears that our brethren might possibly be deficient here. We cannot say, as Brother Hale says, “I care nothing about a man’s spirit on a question of fact, or of duty,” for the very important reason that our Bible

tells us, if “any man have not the spirit of Christ he is none of his.” Hence, instead of making “great pretensions to a good spirit,” we have felt and still feel the deep necessity of constantly seeking for “that mind which was in Christ,” and of most faithfully exhorting our brethren, especially ministers and editors, to be influenced by no other Spirit. For though we may *do* great things, *sacrifice* much, and *suffer* even unto death, for the cause of our soon coming Lord, if we shall be found “smiting our fellow servants,” or destitute of his Spirit, when he shall come, we shall be forever excluded from his peaceful kingdom. Lord, forgive our wrong words, acts and feelings, and evermore give us of the fullness of thy lovely Spirit.

“Two Horned Beast.”

NO. IV.

It should be remembered that our investigations on this very intricate subject, thus far, have been solely confined to the Scriptures. Our object now is, in the light of that Book, to endeavor to show the relation the several symbols under consideration, sustain to each other. And

1. The ten horned beasts of Dan. vii. and Rev. xiii. and xvii. chapters; the seven headed and ten horned dragon of Rev. xii; and the legs of iron and the feet and toes of iron and clay of Dan. ii.—That these symbols point to the same power is evident from the facts, that each has *ten* divisions.—Hence, of the image it is said, “And whereas thou sawest the feet and toes part of potter’s clay and part iron; the kingdom shall be divided.” Dan. ii. 41. In the explanation of the terrible beast it is said, “And the ten horns out of this kingdom are ten kings that shall arise.” Dan. vii. 24. Of the dragon it is said, “And there appeared another wonder in Heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.” Rev. xii. 3. Of the beast, (Rev. xiii. 1,) it is said, “I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy.” And of the scarlet colored beast, in Rev. xvii. 3, it is said, it was “full of names of blasphemy, having seven heads and ten horns.”—The explanation in verse 12 says, “the ten horns which thou sawest are ten kings.”

Other equally conclusive evidence may be drawn from the accounts given of these respective symbols, that they are very closely allied to each other. We think it must be acceded that they are only different figures designed to show the complex character of the same kingdom under its different modifications; and by the seven heads and ten horns and divisions of the toes, occupying so prominent a position, it appears evident that however great the modifications might be, in the kingdom, in the light of prophecy, it would sustain the character of but *one* kingdom. Let this matter be well understood, and the Bible student will find but little difficulty in understanding the true application of these several symbols. They point out the character of one kingdom; and they differ from each other, only where it is necessary to mark different characteristics of the same kingdom, under its different modifications.

2. The little horn, (Dan. vii.) the man of sin, (2 Thes. ii,) the blasphemous mouth and two horned beast, (Rev. xiii,) the mother of harlots, (Rev. xvii,) and the false prophet, (Rev. xix. 20,) we consider all symbolical of the same power, and consequently very nearly allied to each other.—That they sustain the same character, and represent the same power, is evident from the following descriptions respectively given of them.

Of the little horn it is said, “And behold in this

horn were eyes like the eyes of man, and a mouth—and he shall speak great words against the Most High, and shall wear out the saints of the Most High.” Dan. vii. 8, 25. Nearly the same is said of the blasphemous mouth, in Rev. xiii. 5, 6, it says, “And there was given unto him a mouth speaking great things and blasphemies—and he opened his mouth in blasphemies against God, to blaspheme his name and his tabernacle, and them that dwell in Heaven.” No one can fail to see the identity with each other of these two symbols. The description of the man of sin, (2 Thes. ii.,) clearly identifies him with the little horn and blasphemous mouth.—It is said of him, “Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, shewing himself that he is God.”

That the man of sin and the two horned beast are the same, the following descriptions clearly show. Of the first it is said, “Whose coming is after the working of Satan, with all power, and signs and lying wonders, and with all deceivableness.”—2 Thes. ii. 9, 10. Of the latter it is said, “And he exerciseth all the power of the first beast—And he doeth great wonders—and deceiveth them that dwell on the earth by the means of those miracles which he had power to do.” Rev. xiii. 13, 14. This testimony amounts to nearly an absolute certainty that the man of sin and the two horned beast, are symbols of the same power. That the two horned beast and the false prophet of Rev. xix. 20, are the same, is evident from the facts, that of one it is said, “he had power to do miracles in sight of the beast,” and of the other, “that he wrought miracles before the beast.” The evidence that the mother of harlots and the two horned beast are the same, is, one “exerciseth all the power of the first beast,” and the other is seated “upon” the beast and it “carrieth her.” Hence, she exerciseth all of its power. Thus, it will be seen that this chain of evidence links these last symbols in one, or rather shows that they all point to the same power. Let these facts be well understood, and we shall be better prepared to see their true signification, when we come to speak of that power of which they are symbols.

3. “The image to the beast.” From the character given to this symbol, (Rev. xiii. 14—16,) it is very evident that it is nearly allied to the two horned beast and its kindred symbols, but still we think we shall be able to give very good reasons for supposing it is designed to point out a power somewhat different in character from that denoted by the other symbols: it doubtless is a compound power, to which the little horn, (Dan. vii.,) may also indirectly refer, as well as some other of its kindred symbols. But that they chiefly refer to the same power, and what power that is, and the true application of the other symbols under consideration, must be shown in our next and subsequent numbers.

Sermon to the Military.

The Annual Sermon to the Military of this city, was preached Sabbath evening, Nov. 28th, by Prof. Seager, Methodist.

Some time after a dense crowd had been assembled, the sound of the drum and of other instruments of martial music, gave notice of the approach of the military, which entered in full uniform “St. John’s Church,” or “house of God,” as the minister called it. After the military clatter of being seated was over, with two furled banners standing in front of the “sacred desk,” the military performance gave place for the religious exercise of the evening to commence.

Mr. Seager acknowledged in his prayer that we

were “members of one great family,” but in his sermon made it the duty of the soldier to sacrifice even his life in what he considered a justifiable war. Then it must be right for members of one family to kill each other. Again, he prayed that God would bless our country “in all of our relations with other nations.” Our relation with Mexico is one of murderous war: Does Mr. Seager crave a blessing upon such horrid work? Again, he prayed that the military might be made “the guardians of our peace,” and then for the same purpose he requested God to “throw his everlasting arms around us.” Does he suppose the arms of the bloody warrior and the “Everlasting Arms,” are the joint guardians of our peace? So it appears.

His text was Matt. xxii. 21. Because Christ told the caviling Jews to render unto Cæsar the things that were his, and to God the things that belong to him, the speaker not only thought the duties of war and of religion should be observed by the soldier, but that they do not clash with each other. Hence, the soldier was first told to prepare, or keep himself in readiness for war and the defence of his country, and should not shrink from this duty, though it cost him his life in the field of bloody strife. He was then taught to seek the kingdom of heaven; for he might need “faith” and “charity, the love of God,” when “no human arm could save,” when “called to pass through scenes of death in its most frightful forms.”

Oh, horrible! is this the Christianity of the peaceful Jesus? Did he teach that a man would need “faith and the love of God,” in order to be prepared to murder, in the field of carnal strife, his brother? No, no, he tells us to resist not evil, and to love and pray for our enemies.

What would the Methodists in the days of their purity have said, if their holy Sabbath and holy house had been desecrated with such unholy performances? They would have most faithfully protested against such things. But now, they countenance and uphold them, as do all the sects. Surely, we have fallen upon strange and perilous times.

A Truth.

“It is not an uncommon thing for men to be zealous in behalf of a traditionary dogma, stated in terms, the import of which they have never considered, and therefore have never understood; when, if the same dogma is fairly and precisely stated in words which compel attention, and force a passage into the understanding, their moral sense and their knowledge of the Scriptures will constrain them in a moment to reject the monstrous proposition.”—N. Y. Evangelist.

It would be well for us all carefully to look to some, at least, of our old and favorite dogmas, with this truth indelibly imprinted upon our minds.—Very many know not why they believe, or think they believe certain dogmas, nor whereof they affirm their truth. Let every thing pertaining to our faith be thrown into the crucible, and thoroughly tested by the fire of divine truth; and not one grain of the pure gold will be lost, but its intrinsic worth will be more clearly developed by the process.

We still solicit of our patrons an increased effort to enlarge our list of subscribers; for by the Postoffice law requiring the postage on all papers sent to Canada, to be pre-paid, and other causes, it has recently been diminished about one hundred.—We hope our Canada subscribers will act their part in trying to make up this deficiency; and that others will do what they can in this good work. Let every true friend of the cause stand to his post at this trying hour the battle though severe, will be

short, but the victory on Zion’s side will be sure and most glorious.

To our Canada Subscribers.

Our Post Office laws require that postage on “all mailable matter sent to Canada” shall be pre-paid. Consequently we are required to pay postage to the Canada line, on all the papers we send to Canada. This makes it necessary to change our terms to Canada subscribers.

We will put the paper to them at \$1.00 per Volume. The payment must invariably be in advance. This will be only 74 cents per volume—as the postage will cost us 26 cents.

To all who are in arrears in Canada, we can send papers no longer, until we receive the advance pay; for we cannot afford to send papers without pay, and pay the postage besides.

We hope our Canada subscribers will not withdraw their support on account of these things, but endeavor to sustain the Harbinger, which needs the united aid of all its friends at this time.

A Special Request.—We earnestly desire to hear from every one of our patrons, to whom we have sent Bills, without fail, by the tenth of December next; and sooner, if possible. We mean to know, the Lord willing, how our accounts stand, and, on some just principle, have all settled up, by the commencement of the next volume.

From the worthy poor, we ask nothing but a statement of their inability to pay.

Those who cannot pay all they owe, we only request to pay what they can.

But of those who have the means, we ask the full amount of the demand we have against them.

Those who do not comply with one of these just requests, by the tenth of December next, we shall conclude do not want our paper longer, and shall therefore, then, strike their names from our list of subscribers.

We have some cash, from certain benevolent donors, to aid in defraying the expenses incurred in the Western big tent, which we desire to send to Bro. Daniels, or some other person authorized to receive it. We have forgotten, if we ever knew, Bro. Daniels’ address. Will he or some other one inform us on this subject, that the money may be forwarded. We made a similar request some weeks since, in the Harbinger, but have received no answer.

Religious Aspects.

Under this head the New York Evangelist remarks:—

“Our country in its worldly interests generally, in the abounding productions of the soil, in the common bounties of Providence, and in all which contributes to man’s welfare here on earth—aside from the unhappy war in which our government is engaged—was never more prosperous. But while worldly prosperity prevails in the land, a different tale is to be told of its religious interests. In looking over the reports and narratives of the state of religion within the bounds of the various Synods and other religious bodies, which have lately held their annual meetings, there seems to be a mournful unity in deploring the low state of religion. All take up the same lamentation, that revivals have in a great measure ceased; that the holy and life-giving Spirit has ceased to exert his converting and saving influences. The gospel is still preached with apparent fidelity, and to a great extent the attendance on the means of grace is large; but the hearts of men remain untouched, and the gospel falls of

its accustomed power. Now, whatever the cause of this state of things—whether it is the result of a want of personal piety and godly earnestness on the part of the ministry, or of the want of a deep religious feeling and prayer on the part of professors of religion generally, it is enough to awaken the most serious concern, and to lead every Christian to institute the faithful personal inquiry as to his own possible agency in it."

The "Evangelist" need not be at a loss to know the cause of this sad state of things. By opening its eyes to the light of the prophetic word, it will see that in the last days, the Church would turn away its ears from the truth, and would turn unto fables: would not endure sound doctrine. This is just what the different religious sects have done, and hence, the reason is obvious why revival influence among them has ceased. Purification comes in obeying the truth: the truth has been rejected, and the sad consequence is, the people are not purified.

Correspondence.

FROM BRO. C. R. GRIGGS.

DEAR BRO. MARSH:—I have long felt that to keep silent was better than to speak, unless we could speak right, and for this reason I have kept silent for some time. While I have seen and still see, the dissensions which exist among those who profess to be looking for Jesus, it has pained my inmost soul, and though oft times I have had it strongly impressed upon my mind, to pen a few lines for the press, yet for fear I should help kindle and fan the flame of division, which already had commenced to burn (as the last letter I wrote seemed to do), I have refrained, at the same time praying God to overrule all things to his glory. I am sorry to know, that brethren have not learned to love each other, though they differ in sentiment, and that 'by their fruits ye shall know them,' and not by their theories.

In my last communication for the press, which appeared in the 'Voice of Truth,' of February last, I recollect of making an expression like the following: The devil would like to have it (the doctrine of the sleep of the dead and destruction of the wicked) the rock upon which to split and divide the children of God. In a measure, he has accomplished this work. For, while there has been great zeal manifested on both sides, for what they think is truth, some have lost the tender spirit; hardness has taken its place, and thereby many have been defiled. Charity and the spirit of God being absent, and nought to control but the passions of a fallen nature, wrath and evil speaking have taken possession, and strife and confusion have followed in their train. And while I cast my eye around, over the scattered flock of God, in the agony of my soul I cry, How long, O Lord, how long? With astonishment I behold these things! Here we are, nearing the Judgment, and already we are treading upon the very threshold of eternity! Oh, what feelings exist between brethren because they think differently. But, says a brother, would you have us keep silent? No. Speak out your views in love and kindness, but never with wicked insinuations. If I am the man, if mine are the principles, speak it out, but do it in love, and I will love you the better.

I am a firm believer in the doctrine that the soul that sinneth shall die, and that the dead know not anything, and again, that Jesus is the son of God, and other things I might speak of, which I know many of my brethren do not subscribe to, yet, they give me no evidence that I am wrong, still I love them. I'll put no barriers in

their way, and if they give what they call evidence, to show me in an error, and I do not see it thus, they must not get impatient and denounce me because I do not see things as they do. In the language of another, I say, *Live and let live.*

In my remarks I have no reference to any particular one, but all, on both sides, who are in the fault. Now brethren let us all try to keep the unity of the spirit, and live in the bonds of peace. Jesus is coming in a short time, and don't let us be found harboring unkind feelings towards each other, lest we be found unprepared to meet him. Let us bear and forbear with each other, love as brethren, and ever be found among that tender-hearted and forgiving class that the Lord will take to his kingdom when he comes.

Thine, from a weary pilgrim,
and waiting for Jesus' coming,
C. R. GRIGGS.

Concord, Nov. 16, 1847.

FROM BRO. J. M. ORROCK.

DEAR BRO. MARSH:—I take this opportunity of writing to you, although I intended doing so for some time past; and although I am a stranger to you in the flesh, if we have the spirit of Jesus we are no longer strangers, but fellow citizens, and heirs together of the same promises: I therefore feel a liberty of addressing you as a brother in Christ.

As it regards the state of religion here, I might say it is as in other places, very low, while many may be looking forward to the various events which are transpiring around, hoping they will end in the overthrow of error and bring in the conversion of the world, there are a few who regard them as harbingers of the coming King, whose kingdom flesh and blood cannot inherit.

We are blest in this township with the labors of a brother in Christ who holds to the 'literalist' interpretation of prophecy; but as he does not advance his views much in public, and only preaches "repentance toward God, and faith in our Lord Jesus Christ," in view of the Advent near, we are stirred up to have our lamps trimmed and burning, and be like those who are waiting for their Lord. While we thus regard the night as far spent and the day at hand, it becomes us to pray earnestly that the Lord will revive his work in our midst—that he would soon make up the number of his elect; then will take place an event such as the world never witnessed, in view of which Isaiah exclaims (chap. lvi. 7-10,)—"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? for as soon as Zion travailed she brought forth her children." This will be "the resurrection, the first." But before Zion travails she is delivered of a man child, which may mean our Lord Jesus Christ, who arose the first fruits of them that slept, and who is called the "first-born from the dead"—the "first-born among many brethren."

"Shall I bring to the birth, and not cause to bring forth? saith the Lord,—or, shall the time for the resurrection to arrive, and the event not take place? "Shall I cause to bring forth, and shut the womb? saith thy God,"—shall Christ be raised, and the saints forever shut in the grave? O no, the time is near, when the Lord will open the graves and bring the whole house of Israel into their own land. May we watch and pray always, that we may be accounted worthy to escape those things that are coming on the earth, and to stand before the Son of man, thus having part in the glory about to be revealed.

I remain yours in the hope of the gospel,
JOHN M. ORROCK.

Durham, Canada East, Oct. 31, 1847.

NEWTON, Mass., Nov. 20, '47.

BRO. MARSH:—I was glad to receive my bill, that I might understand the position of our accounts, and that I might have the privilege also by the blessing of God, not only to discharge my indebtedness to you, but to pay something in advance, for the defence of the truth.

I do not feel that we have one too many heralds of light to blaze forth the glad tidings of the approaching kingdom. The suggestion to merge the several papers into one, does not appear to be for the best, if they can be sustained. We all need some restraint, and were there but one voice issuing from the press upon the great subject of the glorious appearing of our Lord and Savior Jesus Christ, there would be danger of arbitrary dictation, and inactivity in bringing out things from the great storehouse, both new and old.—There is a portion which will be in its place, and seasonable for the flock, until the Master comes, and under a proper influence of that spirit which dictated the holy food, it must and can be rightly divided for the edification and further preparation of the little flock to enter upon their promised reward. I would say then, my brother, go on—declare the whole truth—spread it abroad to the utmost limit, that a kind Providence may place in thy power to perform, and you shall have what assistance that kind protecting Savior may enable me to render. I wish it were much more than it is: the blessed cause is near and dear to my soul, and they also who at this time are defending it.

WM. CLARK, Jr.

Selected.

Rules for Governing Children.

"Sweet is the time of Spring,
When Nature's charms appear;
The birds with ceaseless pleasure sing,
And hail the opening year.

But, sweeter far the spring
Of Wisdom and of grace;
When children bless and praise their King,
Who loves the youthful race."

Never idolize your children. God gave you these precious spirits, not to worship, but to train for his glory. How frequently it is said, "The child is not, for God took it." Yes, in great mercy, he snatched the idol—tore it from the cruel mother's too fond embrace. Does God spare it thus idolized, it is a curse, a bitter curse! "Our God is a jealous God."

Parent, pray, if you ever pray, that God will deliver you from false tenderness. This is the letting out of waters that deluge the world!—Whence originate pride, vain glory, self-will, every evil work? from false tenderness, self-indulgence.

Pray, if you ever pray, that God in mercy will open your eyes to behold the faults of your children, and give you wisdom and firmness to correct them. Some parents are blind as bats.—They are eagle-eyed, to be sure, in beholding the faults of their neighbor's children, while their own house is worse than a bedlam!*

Be familiar with your little ones, but never lose your authority or self-respect. Some children are all honey one moment, gall and vinegar the next! Stop this folly, stop it. Stop it now. Never suffer your children to interfere or tres-

* An infant's care engross the whole time and affection of the mother? no time or heart for mercy's calls? Must it be? Has God so ordained? Mothers, take care. Still stretch forth your hands in the world's salvation. God requires it. You can find time, much, only train your little ones to order.

order and stillness. Put down your foot—put it down—keep it down. Let everything be *hush!* sweet as heaven. Who can compose his thoughts or pray in a bedlam? Satan has no right to trespass on any domestic duty or regulation. We have known the family altar crushed, and every holy, solemn duty abandoned, by the satanic recklessness of children, wholly devoid of order or parental fear! What is such a family, but a little *hell*? Be sure your little ones bow the knee, early, around the family altar, with perfect pass on this solemn, sacred hour: drive him out, keep him out; shut the door, bar it.

Whatever you do or say, see ye to it that the family altar is kept burning continually. Let incense arise morning and evening, pure as the breath of heaven; and let order prevail, order, perfect order.

Never tempt the appetites of small children; never ask them whether they will have this dish or that, this article of food or that article. Be thou judge; stand thou in God's place. Some parents satiate the appetites of their little ones, even to surfeiting! *Suicidal!* Gluttony, disease and premature death, often result.

Provide your children with suitable implements for amusements; their little minds and hands should and will be occupied. But never give them books or periodicals. We have seen books and papers—sometimes borrowed ones—of great value, defaced, if not wholly destroyed, by reckless children! Wicked, shamefully so. Is a book or pamphlet worthy a place in your library—it should be a sacred treasury; if not—burn it up, make a bonfire. Many Christian parents, and booksellers, too, should make a bonfire forthwith.

Never allow your children to be mischievous in any thing; some children are worse than monkeys, a great deal; their fingers are in every pie, in every dish. Officiously, impudently intrusive. Parents, are these children yours? keep them at home, lock them up, or teach them better manners.

Parent, are you ashamed of your children, perfectly ashamed of their misconduct, especially when visited by a friend; don't put them in the garret, or lock them up in the kitchen, or stable. Are they ungovernable? have you failed hitherto in your restrictions—you can't conceal it; "murder will out." Repent of this thy wickedness, *repent*. Begin now to establish order, on the spot, come life or come death; yes, *now* break the ice.

Dispatch is an item of gold. *Dispatch*—write it upon your door-post in golden capitals. Teach these precious ones of yours, *dispatch*, to do what you tell them to do, *now*, this very moment, in a twinkling, "with their might." Why do very many drag out life, loiter, lounge, driel, snivel? Mr. Sexton, where are you?—*up*, about your business, dig these men's graves, bury them, quick.—*Golden Rule*.

A FIGURE.—A young angel of distinction being sent down to the earth on some business, for the first time, had an old courier spirit assigned him as a guide. They arrived over the sea of Martinico, in the middle of a long day of obstinate fight between the fleets of Rodney and Degraass. When through the clouds of smoke he saw the fire of guns, the decks covered with mangled limbs, and bodies dead or dying, the ships sinking, burning or blown into the air, and the amount of pain, misery and destruction, the crews, yet alive, were dealing round to each other, he turned angrily to his guide and said, You blundering blockhead, you are ignorant of your business; you undertook to conduct me to earth, and you have brought me to hell.

'No, sir,' said the guide, 'I have made no mistake; this is really earth, and these are men.

Devils never treat each other in this cruel manner; they have more sense, and more of what men call humanity.'—*Franklin's Letter*.

From the Christian Reflector.

"Bear ye One Another's Burdens."

GALATIANS 6 : 2.

Thy brother sinks—his strength is gone—

His weight of wo is sad to bear—

He struggles on his way alone,

The son of poverty and care;

Fair hope but glimmers o'er his way—

He deems her light a mockery.

Ah! weary is the poor man's lot,

Whose drooping spirits cannot cheer

His fainting and o'erburdened heart,

With hope of brighter morning near.

Each faltering step his burden grows—

O, haste to share his load of woes.

And while thy arm shall be his stay,

Thy spirit's wing shall lighter soar

From all its own dark cares away,

Where sorrow enters nevermore;

And while it bears another's grief,

Its own shall find a sure relief.

Disease hath fixed its with'ring seal

Upon the brow of youthful bloom,

The brain is hot, the senses reel,

And fall awhile in starless gloom.

Alas! the load of pain and wo

That sinks thy suffering brother low.

Go bear his burden, pour the oil

Of sympathy upon his soul,

And find, to recompense thy toil,

Sweet Mercy's balm hath made thee whole;

And from thy heart of anxious fear,

One half its load shall disappear.

That midnight robber, Slander, steals

Thy brother's only wealth—his name;

He wakes, and what a burden feels—

His soul's bright pinion bound with shame—

A stain upon his fair renown,

And weeping Innocence alone!

O, bear his burden—let thy arm

Be strong to cope with falsehood's might—

Thou' all its minions round thee swarm,

With sword of truth enforce the right,

And brighter laurels shall be thine,

Than hath been laid on battle's shrine!

Thy wayward brother bows in pain—

His load is great, and dark his way—

He falls, with none to raise again,

And lead him to the light of day;

O, take him gently by the hand,

Bear thou his burden,—bid him stand,—

And pointing to the narrow way,

The way a Savior's feet hath trod,

O, bid him cast his load away,

And rest in safety on his God—

No more the slave of dark despair,

But God's acknowledged son and heir!

Where'er a human being pines

Beneath the blessed eye of heaven,

Where'er a soul in darkness lies,

By passion's fearful tempest driven,

Go thou, and find a brother there,

And one another's burdens bear.

Concord, N. H.

General News.

TERRIBLE DISASTER.

The steamboat *Phoenix* has recently been burned on Lake Michigan, and over two-hundred and fifty lives lost! mostly German emigrants. The soul sickens at the recital of the heart-rending scene.—One account of the disaster says—

"Mr. House the Engineer, was first to discern the lights of the Propeller *Delaware*, as she was bearing down to the relief of these unfortunate beings, and announced the fact to those around, at the same time exhorting them to hold out a little longer and they would be rescued from their perilous situation. At that time he is sure there were many alive within the sound of his voice, and he is confident that in a few minutes afterwards, not a single one remained except the three who were saved. A lady cabin passenger drowned within reach of him, and she was among the last to yield to the king of terrors. The description he gives of the burning wreck is awfully terrific. The hull was a complete bed of flame, which bursting from her sides at times streamed far out upon the waters, and then curled aloft till flame meeting flame, the combined current rushed madly upwards till it seemed lost in the clouds.

The shrouds and rigging were covered with living beings, who sought safety there rather than in the water. Their terror-marked features were lighted by the ghastly glare of the flames, and as the fire reached them in their retreat, one after another fell, and was either burned to death or drowned. One man reached the cross-trees where he lashed himself. There he remained after his companions had all fallen, and then he died; and when finally the mast went by the board he went with it.

Mr. West, of Racine, succeeded in throwing overboard materials enough to float himself, wife and child. He requested his wife to leap into the water with the child, and place herself upon a door. This with true hearted devotedness she refused to do, unless her husband accompanied her. They joined arms and plunging into the yielding flood, sank together to rise no more in life.

Mr. Long, of Milwaukee, saw his wife and child drown almost within his reach, without the power to save. He afterwards got hold of the wheel under the stern, and was one of the three who were saved alive from the water.

The body of young Tisdale, the cabin boy, was found floating upon a ladder. He was laying on his side, with his head resting upon his hand. He was evidently not drowned but died from cold.

When the passengers became aware of the imminent danger which surrounded them, and that almost certain death awaited them, a scene was presented which beggars description. Some betook themselves to quiet prayer, others howled for help, whilst others still bowed in meek submission to the fiat of a ruling power. As the fire progressed, one after another of the voices was hushed in death, and a stillness awful and profound succeeded.

The small boats, with their frights made for the shore with the view of returning to rescue others. One of them did return before the *Delaware* left the scene of disaster. On her way down on Sunday afternoon the *Delaware* passed through a field of dead bodies, some thirty in number, but they were left to be taken up by boats, to Sheboygan for burial.

A MELANCHOLY TALE OF WOE.

The ship *Lord Ashburton*, which left Liverpool on the 13th September, arrived at Grosse Isle, below Quebec, on Thursday, having lost on her passage one hundred and seven of her passengers by fever and dysentery, with a large number still on the sick list.

The following distressing particulars we copy from the *Quebec Mercury*:

To any one conversant with the climate of Canada, the facts we are about to cite will prove how little regard for human life has been had by the inhuman landlords of Ireland and the parochial authorities of the leading seaports of Great Britain.

On Saturday last, the 30th day of October, the *Lord Ashburton*, a vessel from Liverpool, freighted with a general cargo and passengers, arrived at

ADA.

Grosse Isle in a most wretched state. When sailing, her passengers numbered 475 steerage and 2 cabin. Before her arrival at quarantine station she had lost upwards of one hundred and seven, of dysentery and fever, and about sixty of the remaining passengers were then ill of the same complaints. So deplorable was the condition of those on board, that five of the passengers had to remain to work the ship up from Grosse Isle.

A steamer, the Alliance, was sent down for them. On board her all were embarked, without respect to circumstances—the sickly, the healthy, the tottering and the dying! On her way up from Grosse Isle to Quebec five deaths occurred; how many will have taken place before she reaches Montreal?

THE LATE EARTHQUAKE IN MEXICO.

Mr. KENDALL thus writes from the city of Mexico concerning the earthquake of the 2d October, which appears to have been much the severest of three several shocks that were felt within two or three days of that time:

CITY OF MEXICO, October 3, 1847.

An earthquake! we have had an earthquake!—Between the hours of seven and eight yesterday morning, and when all Nature was hushed in a stillness most profound, suddenly the earth began to rock with a strange and most fearful motion. I am living at the house of Pena y Pena, the headquarters of General WORTH, immediately in front of the beautiful alameda, and the first intimation we had of the dread convulsion was the violent slamming of the doors, accompanied by a furious jingling of the glass pendants attached to a chandelier hanging and swinging from the ceiling of the room. Soon our beds commenced rocking, something after the manner of a ship becalmed at the close of a storm, and then came the shrieks of innumerable women and children, driven, half-dressed, affrighted into the streets. The dreaded *temblor*, as the Mexicans call it, was upon us. Most strange and impressive was the scene disclosed from the front windows, as reeling and staggering, we approached and opened them. To walk steady was impossible, so violent were the upheavings and oscillations of the mighty earth. The tops of the large trees in the alameda were swaying, the water in the reservoirs was billowing to and fro, the walls around us were cracking and gaping asunder, the wide street in front was crowded with women and children as well as men, screaming and praying and crossing themselves in the extremity of their fright, while our own soldiers were reeling unsteadily in their midst, astonished and awe-stricken at the strange commotion. The sentinels halted upon their rounds, uncertain and not knowing what to do; the *callejones*, or narrow lanes, continued to pour forth their hundreds of affrighted inhabitants, all seeking the refuge of the wider streets and open squares, lest their own houses might totter and tumble upon their heads, while on bended knees they confessed their sins aloud, and earnestly petitioned forgiveness ere it was yet too late. A wounded officer in our house, bed-ridden and apparently unable to move since the hard-fought battle of El Molino, came hobbling hurriedly from his room, driven thence by the cracking of the walls and the strange tumult from without. The stillness of the morning, so profound had been the repose of Nature, but added to the general feeling of wonder and of awe—of consternation, perhaps I should term it; a fear caught from the actions and countenances of those "native here and to the manor born," those cradled and rocked amid commotions of a kindred nature. The domes and steeples of the innumerable churches and convents reeled like drunken men; the lakes hard by rolled their sluggish waters as though moved by an elemental strife from above instead of the earth in which they are nestled in her sore travail. An officer in the street, about to mount his horse at the commencement of the commotion, suddenly found the animal receding from him. Astonished, he inquired of a soldier close by the cause; but the man was as ignorant as himself. The puddles in the streets—for there had been a severe shower the night before—spread themselves and disappeared upon the pavement, so great was the motion, while the trees in the alameda continued to lash their huge tops as if swayed by unseen yet all-powerful hands. The shock lasted over two minutes—perhaps I should say succession of shocks, for the

oscillatory motion of the earth at short intervals became calm—while the whole scene impressed every one anew with the might, the majesty, and the manifold power of the Most High.

But, if the streets and open ways presented a spectacle most impressive, doubly awful was the effect produced among the wounded men in the different hospitals. Unconscious of the cause of the strange commotion, filled with apprehensions which ever attack with ten-fold force the disabled and the infirm, and dreading results from a phenomenon they must have deemed akin to the supernatural, the poor fellows rose and hobbled from their cots—trembling and stricken by deep awe, yet not knowing whither to fly. The armless hurried hither and thither, the legless hobbled about in all directions, while the bed-ridden, the prostrate, and the utterly helpless, panic-stricken and desponding, earnestly prayed and petitioned not to be left unprotected—not to be deserted in an extremity which their ignorance made painfully terrifying. But by and by the earth became relieved of her mighty throes, the staggering steeples resumed their quiet, the affrighted inhabitants rose thankful from their knees, the sentinels recommenced their rounds—the fury of the dreaded *temblor* was spent.

For one, I have always desired to see, or rather to feel, the effects of an earthquake. A single convulsion has sufficed to cure all curiosity—I never wish to be present at a repetition.—*National Intelligencer*.

EXTRAORDINARY SURGICAL OPERATION.—One of the most extraordinary surgical operations of which we ever heard, is reported in the Columbus papers, as having been performed on the 9th inst., near Etna, Licking co., Ohio. It was performed by Dr. R. Thompson of Columbus, and Dr. M. Z. Krider of Lancaster, assisted by other medical gentlemen, on the person of Mrs. Lille, and consisted in removing from her body her *entire liver*, which had become degenerated and filled with hydratids. When removed, it weighed, independent of the fluid it contained, *twenty-nine and one half pounds*.

At the last accounts which we have seen, which was four days after the operation, the woman was living and doing well.

This taxes our credulity very hard, but the circumstances seem well authenticated. How she can live with the entire loss of so important an organ is mysterious; but we live in an age of wonders.—*Rel. Telescope*.

STATISTICS OF THE METHODIST EPISCOPAL CHURCH.—From the official minutes of this church for 1847, just published by Lane & Tippet, we gather some rather interesting statistics, though not, in one respect, of the most gratifying character. There is a decrease of membership amounting to 12,741; of this number 12,184 are whites. There are 24 conferences in union with the Church, of which the Baltimore conference has the largest membership, viz, 28,338 white, 16,387 colored. Ohio stands next numerically, having a white membership of 61,684, and colored 514. Philadelphia, New York and Pittsburg are next. The Vermont conference has the smallest. The total membership in the twenty-four conferences is, white, 600,941; colored, 29,901; Indians, 716; Total, 631,528. There are 3296 travelling preachers, 346 supernumerary, 4913 local; Total, 8,555. these statistics do not include the Southern branch of the Methodist Church.

GO-BETWEENS.—There is perhaps, not a more odious character in the world, than that of the go-between—by which we mean that creature who carries to the ears of one neighbor every injurious observation that happens to drop from another. Such a person is the slanderer's herald, and is altogether more odious than the slanderer himself. By this vile officiousness he makes that poison effective which else were inert, for three fourths of the slanders in the world never injure their object except by the malice of go-betweens, who, under the mask of double friendship, act the part of double traitors.

A SAD SCENE.—One of the surgeons of the army, (who has since been dangerously wounded,) writing to a friend, after the battles of Contreras and Churubusco, says: "After operating, with my assistants, till 3 o'clock in the morning, I left the build-

ing of which I had made a temporary hospital, to take an hour's rest in the open air. I turned round to look at my amputation table; under it was a perfect heap of arms and legs; and looking at myself, I was covered with blood from head to foot.—*Nat. Intel.*

BUSINESS NOTES.

Mrs S A Alley—It was a typographical error. We had credited you the \$2.00 on book.

B Tilley—it was received and credited. Why they have not been received, we cannot tell—have sent the missing numbers.

D Hewitt—on books. \$1.30.

H Lyons—\$1 for Storrs' pamphlets. Sent by mail to Plymouth, Mich.

APPOINTMENTS.

Bro. J. C. Bywater expects to preach at Le Roy the second Sabbath inst., instead of the third, as he had appointed. Bro. Lord, at South Le Roy, is requested to notice the change.

CONFERENCES.

A Conference of Second Advent believers will be held (the Lord willing) with the church at Seneca Falls, to commence on Thursday, Dec. 23d, and continue as long as God in his providence shall direct. We hope there will be a general attendance of brethren in this section, and that they will come prepared to stay during the continuance of the meeting. Provision will be made for all that may come. Our ministering brethren are invited to attend, and break unto us the bread of life.

In behalf of the church,

E. R. PINNEY, Pastor.

☞ Herald and Advocate please copy.

NOTICE.

The Advent congregation in New York, which formerly met for worship at the corner of Grand and Elizabeth streets, has removed to No. 59, Bond st., (two doors from Bowery), where will be preaching three times on the Sabbath, and meeting also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the city are invited to meet with them.

MEETINGS IN THIS CITY—three times on the Sabbath, and on Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets. Entrance on Main street, first door from the 3d Presbyterian Church. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

☞ Agents and others, in sending names and remittances for the Harbinger, are requested to be very particular and have each name plainly and distinctly written. Give the name of the Post-Office the COUNTY, and the STATE.

REMITTANCES FOR THE HARBINGER.

J Miller D Platt P Staple J C Judson J Tainter A Ferguson D Beech T Littlewood H Caswell J Pease D Lary S Atkinson J B Larrabee J Brown P Neale, \$2 each. H Collins A Howe G Rittenhouse S Houlette S W Buck H May J P Shaw P Atting J Morgan E L Parker J Newman E M Fyfe J Keyes J Blake P Blake O B Fenner J Malin H P Lougee G Huntly R V Lyon L G Ingals A Avery E Roberts R Hill A J Howe A H Robbins L Young, \$1 each. A E Cotten A Brown, 50cts. each. I Rowley, \$1.50. J Salisbury, \$1.68. Mrs Rundell, \$3.00. John Newman, \$1.

LETTERS NOT CONTAINING REMITTANCES—J A Gilbert A C Babcock J Bowts W Z Manning W Pratt L Morse L F Billings J Pettinger J D Prudden E Chamberlin J C Bywater, A P S, R Wattles J Weston F Wheeler C Boardman G Needham W Sterling J S White C B Turner S Bartlett W Wight W Stewart A N Seymour.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

VOL. XV... NO. 25.

Rochester, N. Y., Tuesday, December 14, 1847.

WHOLE NO. 207.

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BY JOSEPH MARSH, EDITOR AND PROPRIETOR.

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binger, should be addressed—POST PAID—to JOSEPH MARSH,
Rochester, N. Y.

Poetry.

Asleep in Jesus.

Asleep in Jesus! blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! O, how sweet
To be for such a slumberer meet:
With holy confidence to sing
That death hath lost its venom'd sting!

Asleep in Jesus! peaceful rest!
Whose waking is supremely blest;
No fear—no woe, shall dim that hour,
That manifests the Savior's power.

Asleep in Jesus! time nor space
Debars this precious "hiding place."
On Indian plains, or Lapland snows,
Believers find the same repose.

Asleep in Jesus! far from thee,
Thy kindred and their graves may be;
But there is still a blessed sleep,
From which none ever wake to weep.

Original.

[For the Harbinger.]

"What Must I Do to be Saved?"

Acts xvi. 31. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."—The answer to the question is here clearly given, "Believe on the Lord Jesus Christ." This is the only answer that can be given to any, who may be inquiring the way of life and salvation.—Therefore, it is important that we understand correctly what is meant by believing on the Lord Jesus Christ. The one who made the above inquiry was the keeper of the prison where Paul and Silas were made fast in the stocks, and had no doubt heard the gospel, but was not affected by it, until the foundations of the prison were shaken; which convinced him of the reality of the religion the apostles were propagating, and caused him to inquire what he should do to be saved. The apostles then told him to believe on the Lord Jesus Christ, and he should be saved: who, with others of his house, after hearing the apostles speak unto them the word of the Lord, were baptized, "and rejoiced, believing in God." By these examples, we see the importance of directing the inquirer to the word of God.

1. Then to believe on the Lord Jesus Christ, we must believe all the Scriptures plainly declare concerning him.

2. The Scriptures clearly teach that Christ is the only Savior. Acts iv. 12. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." John iii. 16, 17. "For God

so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Luke ii. 11. "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

3. We must not only believe that Christ is the only true Savior, but we must understand and believe that he will save us from the consequences of sin, which is death. Rom. v. 12. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." We are all acquainted with the history of Adam's fall. He was created pure and holy, enjoying the favor and presence of his God, and surrounded with all that was necessary to his complete happiness. And on condition of obedience to the requirements of his Creator, he could enjoy the bliss of Paradise forever. But in an evil hour, he yielded to the temptations of Satan, and disobeyed by partaking of the fruit of the tree, of which God declared to him, that in the day he ate of it, he should surely die. From that time he became a decaying being. Being driven from the garden of Eden, and not permitted to partake of the tree of life, he began to realize the doom, the effects of sin, and finally experienced the consequences by returning to the dust from which he was created. Gen. iii. xix. "For dust thou art and unto dust shalt thou return."

That we have all partaken of his fallen nature, none will dispute, for all know by experience the sad truth that we are dying beings; and all realize the truth of the language, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee—In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Add to this the suffering from diseases, and all the pains and aches the flesh is heir to, and who would not desire to attain to that perfect state, which those who have part in the first resurrection will enjoy. The Scriptures do not promise to save us from the physical effects of sin here, for the righteous as well as the wicked suffer and die; but they promise to restore us, by faith in the Redeemer, to eternal life, by the resurrection. The following scriptures are to the point: Rom. viii. 22. "We know that the whole creation groaneth, (or every creature—margin) and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Rom. vi. 23. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." 1 Cor. xv. 21; Heb. ii. 15.

4. To have part in the resurrection to eternal life, we must experience a change of heart, and be renewed in the spirit of our minds by faith in Christ, as a Savior that saves us from our sins while here in probation. Or, as some term it, if we would obtain complete redemption, at the resurrection of the just, we must, while in probation, enjoy a "present salvation." This is a theme upon which the apostles delighted to dwell more than upon any other. To enjoy the blessed assurance that our sins are all washed away in the blood of Christ, is what causes the Christian to

"rejoice with joy unspeakable and full of glory."

By the above scriptures we are taught that all men have sinned, consequently the condemnation of death rests upon all men. But the Scriptures also show us a way to escape from this condemnation. Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." 1 Tim. ii. 6. "Who gave himself a ransom for all, to be testified in due time." 1 Peter ii. 24, 25. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." The question may arise, after reading these last portions of Scripture, Why, then, will not all be saved, if Christ gave himself a ransom for all, and "became the propitiation not only for the sins of the righteous, but also for the sins of the whole world"? The reason is, because such expressions of scriptures as the following hinder such a consummation: "Believe on the Lord Jesus Christ"—"That whosoever believeth in him"—"He that believeth not shall be damned." 1 Tim. iv. 9, 10. "This is a faithful saying, and worthy of all acceptation. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe."

We learn, then, from the preceding, that although ample provision has been made for the salvation of all men, yet none but those who believe, can enjoy while here the precious evidence of their acceptance with God. But some who may be seeking the consolations of faith, may inquire, How shall I obtain the witness that all these provisions of the gospel are for me? Do you doubt the unfailing word of God? Does it not teach us that Christ died for all? (See 1 John ii. 2.) God cannot, consistent with the plan of salvation, give us the comforting influences of his Holy Spirit, unless we exercise faith in his word. He has done all that was necessary for the salvation of men; and has, in his providence, caused his word to be placed within our reach, which plainly teaches us what we must do to be saved; and shall we neglect to do it? There is no alternative. "He that believeth and is baptized, the same shall be saved, but he that believeth not shall be damned." The apostle, in discoursing upon this subject, says, in Romans vi. 11, "Likewise, reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The idea is this: as it is so clear that Christ has borne all our sins in his own body on the cross, we certainly ought to do as much as to acknowledge it by considering, or reckoning ourselves to be free from, or dead to sin, we must be perfect, and spiritually "alive unto God thro' Jesus Christ our Lord." Though our sins may like a mountain roll before us, and the dark clouds of unbelief hide from our view the glorious Sun of righteousness; yet the truth remains the same, that Christ by his death has paid the penalty of the law, and borne in his own body the sins of the whole world.

The apostle Paul beautifully illustrates the subject by the following language: Gal. ii. 20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith

of the Son of God, who loved me, and gave himself for me." The apostle saw clearly, that he was condemned by the law to death—eternal death. For if "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," how much more was Paul doomed to die, who had sinned, after having had such a perfect knowledge of it by the written law. But says he, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." The condemnation of the law for sin is death. Therefore, Paul saw that unless some being could suffer the penalty of the law in his stead, he must suffer a death from whence there was no recovery. But God has laid help upon one mighty to save, even his Son Jesus Christ, who died and suffered the penalty of the law in the stead of all who believe on him. Therefore, Paul considered himself as free from the consequences of sin, by the death of Christ, as though he had been literally crucified with him, and it were possible for him thus to atone for his sin. He evidently means by the language, "I am crucified with Christ," that his unregenerated or sinful nature was extinguished, or suffered death with Christ on the cross. Hence, if his sinful nature was entirely destroyed by the death of Christ, he must be free from sin, and spiritually alive through Jesus Christ. The subject is more clearly illustrated by Rom. vi. 6. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

In the face of such testimony, can we not with the apostle apply the language to ourselves, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." When we can exercise such faith, we shall enjoy the "blessed witness of his Spirit, testifying with our spirit that we are heirs of God, and joint heirs with Jesus Christ, to an inheritance that is incorruptible, and that fadeth not away."

5. To believe fully in Christ, we must believe that he was raised from the dead; which is the only evidence that the righteous will be raised to everlasting life. Paul preached "Jesus and the resurrection," and taught that, unless Christ was risen, their faith and preaching was vain. By reading the 11th chapter of Hebrews, and other portions of scriptures, we shall see the importance of the resurrection. The worthies there noticed endured in the service of Christ, not accepting deliverance "that they might obtain a better resurrection." Paul endured that he might attain unto the resurrection from the dead. And so with all the saints.

They who by faith rejoice in the work that was accomplished by the death of Christ, will be constantly looking with desire for the time when they will receive their reward, and enjoy complete redemption. It is one of the strongest evidences that we have been regenerated and created anew in Christ Jesus, if we love the appearing of Christ. And the reward to be realized at the end of the Christian's faith, is the stimulating power that urges him to diligence in the service of Christ. Says the apostle John, when speaking of these things, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." But it was the design at the commencement of this article to dwell more upon the work accomplished by the death of Christ, and what constituted a preparation for the judgment. Many more portions of scripture might be produced to show what we must do to be prepared for the event; but I will close the subject for the present, in hope that the reader may be profited by the preceding, and be fully prepared for the "glorious appearing of

the great God, and our Savior Jesus Christ," which event hasteth greatly.

H. B.

Troy, N. Y., Nov. 16, 1847.

[For the Harbinger.]

Answer to Questions in No. 22 of the Harbinger.

1. "What was the character of the Anti-Christ of the first epistle of John, which he says *should come, and that were already in the world?*"

Ans. John alludes to certain characters, in the 1st epistle, which the connection evidently shows were the "many Anti-Christ" of his time. The beloved and faithful John warned both those who lived then, and all who should come after, against their pernicious doctrines. In ch. ii. 18, he says, "Little or young children, it is the last time: and as ye have heard that Anti-Christ shall come, even now there are many Anti-Christ; where-by we know it is the last time." Now John teaches us here, not that these were the Anti-Christ that should come, but, as is evident from ch. iv. 3, the first development of that spirit of *Anti*, i. e. opposition to Christ, which, when ripened into form and organization, would constitute the grand Anti-Christian power, "who opposeth and exalteth himself," etc. In the above, John says, "And this is that *spirit* of Anti-Christ," etc.; i. e. that development of Anti-Christ.

What, then, were their doctrines? John says, "He is Anti-Christ that denieth the Father and the Son." A denial of the Father and the Son was the great thing alledged against them. It seems, however, they had once been reckoned among them. Can it be believed for one moment that they were those who once professed faith in God the Father, and in Jesus Christ the Son, but had now turned at a tangent, and openly denied both? What, then, were the doctrines held by them, which *covertly* denied God and Christ? We must resort to history: and we rejoice history has not left us in darkness.

There was a class of men who held that all virtue consisted in knowledge. They were called Gnostics, from *Gnosis*, which signifies knowledge. One class of them acknowledged the divinity of Christ, but denied his humanity—contended that his body was so only in appearance—that he neither suffered any thing, nor died—that he did none of those things ascribed to him in the gospel—he only *seemed* to do them. They denied, also, that he arose from the dead and ascended to heaven. They alledged, however, that this or these appearances afforded sufficient ground for the apostles to write their history.—These were the opinions of Basilides and others, whom the fathers called Docetæ or Phantasiastæ.

An opposite class were the Cerinthians and Ebionites. These denied his divinity, and affirmed that Christ or the *Æon*, or divine nature, entered Jesus at his baptism, and fled from him again when on the cross he cried, "My God, my God, why hast thou forsaken me?" The fathers said of them, "*Auein ton Jesoun*, i. e. to dissolve Jesus. Bishop Horley says, "The Cerinthians held that Christ, or the *Æon*, being restored to Jesus, after his resurrection, it rendered the man Jesus an object of divine honors."

Michaelis says of the Gnostics, "They admitted that the Supreme Being was perfectly pure and holy light: but they denied the Supreme Being was the God whom the Jews and Christians worshipped. For the Jews and Christians worshipped the Creator of the world; and the Gnostics asserted that the Creator of the world was either a spirit of darkness; or, if he was a spirit of light, he was not free from darkness. Now, the Gnostics did not positively deny the Father of Christ, whom they allowed to be the Supreme Being, but then they did not allow he was the Creator."

Eusebius mentions them, Book III., ch. 27 and 28. If the brother wishes the detail, he will find it in Clarke's preface to 1 John, and Macknight's comments and notes.

2. "Were they Hymeneus, Philetus and Alexander and their associates," etc.?

Ans. I have no reason to think they were.—That they denied the resurrection is evident, for some of them denied the resurrection of Christ and believed in the transmigration of souls.—Such, consequently denied eternal life, as the gift of God by our Lord Jesus Christ. But whether Hymeneus and Philetus agreed with them, is, in my mind, doubtful.

Whoever affirms the pre-existence of souls, their migration or transmigration, must, to be consistent with his premises, deny eternal life through Christ. This the man of Sin has always done, as much as the Gnostics denied the Father and the Son by their monstrous doctrines. Who ever has a pre-existence is in no way indebted to the sacrificial offering of Christ for it, nor can he be indebted to the same for a perpetuation of his existence, unless there is danger of his losing it. But this the advocates of both pre and post existence of souls deny. Consequently, they deny the above affirmation. Hymeneus, Philetus and Alexander, denied the resurrection. See 1 Tim. i. 20; 2 Tim. ii. 19. Read the first text in connection with the 16, 17, 18, and 19, also the latter in its connection, and it will be as plain as a sun-beam, that the main points were the inherent life of God—his inherent immortality—the coming of Christ to give eternal life to his "sheep," and reign forever.

What is the "better resurrection"? Is it the mere bringing up of dead men from their graves! No, no. The wicked will have as much as this. Says our Lord, "I am come that they might have life, and that they might have it more abundantly!" It will be the *measure* of abundance that will distinguish the righteous. The "better resurrection," then, is the raising up of the righteous from death, and bestowing that *abundance* of life upon them which will make them incorruptible—never dying. It will bring them back to never ending life, and along with it glory, honor and felicity. My soul pants to attain unto it.

In the light of the above, and other scripture and historic fact, I must leave my readers to judge.

Yours, waiting for eternal life,

G. NEEDHAM.

Albany, Nov. 27, 1847.

[For the Harbinger.]

Questions for Bro. E. Miller, Jr., and Others.

1. Had the beast of Rev. xiii. 1–10 more than seven heads?

2. Did these seven heads symbolize the seven forms of the Roman Government? If so, how could decem-regal Rome, or the empire in its ten kingdom state, be the seventh head?

3. Was not the first form regal? and did it not last 428 years?

4. If you reckon the regal form twice in order to make out the seven heads, on that principle are you not bound to reckon the Dictatorship twice, and so make eight heads?

5. Is it not a fact that Rome had seven heads or forms of government, without the decem-regal?

6. If the seventh head symbolized Rome in its decem-regal state, what do the *ten horns* of the beast symbolize? The seventh head and the *ten horns* cannot symbolize the same thing, unless the ten horns were put on the seventh head. This they are not.

7. In the 17th chapter it is said of the seventh

head, "When he cometh he must continue a short space." Has the decem-regal continued only "a short space," or has it not continued one hundred and thirty-six years longer than the three longest of the others put together?

8. Rome was governed under the following forms: 1. Regal, 428 years. 2. Dictatorship, 88 years. 3. Decemverate, 300. 4. Consulate, 280. 5. Triumverate, —. 6. Imperial, 500. 7. Carolingian Patriciate, 45. How, then, can the decem-regal be the 7th form, any more than the Dictatorship of Scylla and Julius Cesar can be the 6th form? On such a principle it would be the 9th form.

9. Is a change from one form back to an old form a new one?

10. Was not a striking characteristic of the Roman beast this, that he trod down the saints, persecuted and put them to death? Has any power done this since Napoleon's day? How, then, can you look for the fulfilment of Rev. xiii. 11-17 in the Holy Alliance, or any other power of Europe, except the harmless beast that rides an ass about the streets of Rome.

If you, or any other brother, will answer the above satisfactorily, and the Lord gives me time, I will ask a few more.

Your brother, desiring to know the truth,

G. NEEDHAM.

Albany, Nov. 29, '47.

[For the Harbinger.]

A Clue to the Time of the End.

NO. II.

That the abomination of desolation is papacy, is evident when we compare Dan. xi. 31-39 with 2 Thess. ii. 1-10. Therefore, to ascertain when the 1260 years are to end, we must understand the nature of that grand prophetic mark that God in his providence will cause to be indelibly fixed upon the great papal beast. In Dan. vii. we have two grand events to transpire, in relation to the little horn, or papacy, one of which is to stand as the boundary line for the date of the time, times and the dividing of time; and the other as the boundary line for the closing of this period.—The first event is the plucking up, or the conquest of three of the ten kingdoms by the little horn; consequently, the little horn must exist previous to the subjugation of the three kingdoms. It came into existence in A. D. 533 by the decree of Justinian, constituting the Bishop of Rome head of all the churches. Yet, the 1260 years are not to be dated from A. D. 533, from the fact that they were not given to measure the duration of the little horn, but the period it should have power to wear out the saints of the Most High. Therefore, we are not to begin to reckon until papacy is in possession of the requisite power to enable it to wear out the saints of God by persecution. The plucking up of the three kingdoms shows us that their kingdoms are to be the kingdom of the little horn, and their dominion, its dominion. Consequently, when the three kingdoms are finally subjugated, and their power and authority in the hands of the Bishop of Rome, we have fulfilled the great event which is to date the 1260 years.

By comparing Rev. xvii. with Dan. vii., we learn that the dominion of papacy over the three kingdoms is distinct from that exercised over the remaining ten. The Romish church is represented as a woman seated on a scarlet beast having seven heads and ten horns. The one represents the ecclesiastical and the other the civil power of papacy. The ten horns are represented as giving "their power and strength to the beast, they are to agree to give their kingdom unto the beast." Inasmuch, then, as the giver must be a distinct person from the receiver, so, then, those kingdoms who give their power to the beast must

be distinct organizations from that kingdom that receives the power. The kingdom of that power that supported, or carried, the woman in her work of persecution, was obtained by conquest; but the manner that the other kingdoms are to give their power to the beast, is defined in verse 14: "These shall make war with the Lamb"; that is, they will be servile tools in the hands of Rome to do her work of desolation.—To be sure, the Pope claimed the right to rule over the crowned heads of Christendom, yet he had no real power over them, aside from the voluntary consent of the people and rulers of these kingdoms.

Therefore, when the light of the reformation under Luther, Calvin and Knox, dawned upon the world, and the life-giving principles of the gospel were understood by the people of any of these kingdoms, they voluntarily withdrew their support from Rome, and in turn hated the whore—made her desolate and naked, by exposing her corruptions, and by seizing her revenues.

This was done in Germany about Luther's day, in England during the reign of Henry VIII., in France in A. D. 1773; therefore, whatever might occur in the kingdoms over which Rome might rule by the voluntary consent of the people, has nothing to do with the exact termination of papal rule. Although certain events that did transpire in these kingdoms were absolutely necessary to the complete fulfilment of prophecy, and prepared the way for the final event that was to mark the close of the 1260 years, yet these changes were not that event. If we are correct thus far, we are prepared to understand the event that is to mark the boundary line of the 1260 years. It is, they shall take away his dominion. The dominion to be taken away must be the dominion that Daniel has assigned him, that is, the dominions of the three kingdoms, or that power indicated by the tiara or triple crown of the Pope, or the authority and power exercised by the Pope as sovereign over the ecclesiastical States.

When, therefore, an event transpires which shall entirely overthrow this dominion, it must be the event indicated by prophecy. Not that it shall be permanently overturned, but for a time; for this same power is to make war with the saints, and overcome them, until the time shall come for the saints to possess the kingdom. We learn the fact of its restoration, Rev. xiii. and xvii. In one case, the deadly wound is to be healed; in the other case, that form of Rome denoted by the eight head, which is the beast or power that supports the woman or Romish church, is the form in which Rome will exist when destroyed. Rev. xvii. 11. "And the beast that was, and is not, even he is the eight, and is of the seven, and goeth into perdition."

But another fact should be marked in connection with this event, that is the agency of the other ten kingdoms. "They shall take away his dominion." It is not necessary that we should understand that all of the other ten kingdoms are to be actively engaged in this work, and that the work is done by their combined power; but that they are instrumental in this work, either directly or indirectly, either preparing the way, or by direct force assisting this overthrow of the dominion of papacy. The work, when accomplished, must be performed by them. We must, then, not only find an overthrow of the Pontifical government in the ecclesiastical States, but we must have the agency of the greater part of the other ten kingdoms. This overturn must be followed by a restoration to the Pope of his dominions; restricted and crippled, however, like a serpent taken captive and his poisonous fangs extracted, and then let loose, destitute of power to harm any one.

If we can find such an event in history, perhaps we will be safe in fixing on the date of that

event as the close of the 1260 years: provided it corresponds with the time that the Pope had firmly fixed in his hands the power of the three kingdoms.

But before entering upon the work we will show from authentic history the error of our brethren in fixing A. D. 1802 for the close of the 1260 years.

J. D. PRUDDEN.

[For the Harbinger.]

Immortality—Eternal Life.

BRO. MARSH:—Will you please inform us, if you can, by what authority a distinction is made between immortality, as applied to man, and conscious existence without end? [Such distinction is without valid authority.—Ed.]

I know that some have defined immortality to be "happy eternal life." But this qualification I do not find in the Bible. So far as the Bible gives me light on this subject, it teaches that eternal life and immortality are one and the same thing. When I turn to human authority, I find no distinction between these two terms. Webster defines immortality, 1. "The quality of never ceasing to live or exist; exemption from death and annihilation; life destined to endure without end. 2. Exemption from oblivion. 3. Perpetuity; existence not limited." In this he makes no reference to the quality of life, whether happy or miserable, but defines the word to be simply life without end.

Now what I wish to know is this: Has Webster rightly defined this word? If so, then if all men have conscious existence without end, they will have immortality whether they seek for it or not. If he has not given us a correct definition, can you tell us who has? As far as I know, the Advent brethren believe that the righteous only, according to be Bible, will have immortality. It would, therefore, help some minds, if they could know what the true definition of the word is. [We think Webster has given the right definition.—Ed.]

J. S. WHITE.

Wrentham, Mass., Dec. 2, 1847.

FROM BRO. P. ALLING.

DEAR BRO. MARSH:—Not long since we had quite an interesting meeting at Bloomingville, some 12 miles from Norwalk. Brother and Sister Seymour were present. The Lord manifestly aided Sister S. on Lord's day in the presentation of the truth, and also gave power to the words spoken, and good was evidently accomplished. One case I must mention. There was present a person by the name of Smith, with whom I have been acquainted a number of years, who made to me the following statement, viz: That he was born and brought up a Catholic—some years since he was converted to the Protestant faith—experienced a change of heart and united with the Presbyterian church. In process of time the doctrine of sanctification came up as taught at Oberlin. He examined the subject—thought it to be Scriptural—adopted it and began occasionally to hold it up to his brethren. The church took offence—admonished him—then tried and cut him off as a heretic. Soon after he united with the Methodists—walked with them in harmony till 1843, when the doctrine of the coming of the Lord reached his ear. He then took his Bible—searched it diligently—found it a Scriptural doctrine as he supposed—received it joyfully—his soul was filled with glory at the prospect of speedily entering the kingdom, and forthwith began in his class and in the prayer meetings to talk it out, and to call upon his brethren and the sinner to prepare to meet their God in the approaching judgment, when, to his astonishment, he was again admonished and cautioned against introducing that heresy into the church. Yet, notwithstanding

ing, he kept talking on, praying and beseeching them to examine the subject and get ready, when he was forbade saying anything more about the matter—was soon tried and again cut off as an offender. He then concluded that Protestantism was no better than Catholicism—that religion was all a humbug, and slid off into infidelity, and had not attended a meeting before the one at B. in four years. He also stated that for some two months past he had been troubled in mind—was not at rest, and as he listened to Sister S. upon the glory of the kingdom, the truth again found access to, and a lodgment in his heart. At the close of the meeting he desired the prayers of the brethren, and I am happy to be able to add that I am now informed that he is rejoicing again in the hope of the glory of God, and I trust he has now achieved a victory over the image of the beast, as well as the Papal beast itself. He has truly found by sad experience that there is but little difference between the Mother of harlots and her apostate daughters.

Yours waiting for redemption,

P. ALLING.

Norwalk, O., Nov. 24, 1847.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, TUESDAY, DECEMBER, 14, 1847.

"Two Horned Beast."

NO. V.

Our object now is to show the true application or design of the several symbols under consideration. And—

1. The legs of iron, and feet and toes of iron and clay of the metallic image (Dan. ii.), all will admit represent Rome united and divided, from its rise to its destruction by the kingdom of the stone, or the Lord of glory at his second appearing.

2. The beast of ten horns, and little horn which plucked up three of the ten (Dan. vii.), symbolizes Rome in all its forms, from its rise to its destruction in the final day. But especially the symbol denotes the twelve hundred and sixty years of bloody persecution, when the catholic faith was the predominant religion of the world, or fourth universal kingdom. The prophecy, and historical facts, to which it points, fully justify this conclusion.

3. The seven headed and ten horned dragon (Rev. xii), we think was chiefly designed to point out Rome in its warlike and persecuting character, from the birth of the 'man child,' the Lord Jesus, to the apostasy of the church, or fleeing of the woman into the wilderness prior to the commencement of the twelve hundred and sixty years of papal persecution.

4. The seven headed and ten horned beast with a blasphemous mouth (Rev. xiii.) we think is designed to continue the symbolic history of Rome, from where the symbol of the dragon left it, through all of its varied forms, civil and ecclesiastical, and persecuting character down to the end of time.

In making the application of this symbol, it may be necessary to enter into a more minute detail than what we have done in speaking of the preceding symbols.

(1) This beast rose out of the sea (Rev. xiii. 1), the same place from which the four beasts (Dan. vii.) came. Sea, or waters, denote nations, people, multitudes and tongues. Rev. xvii. 15. The four beasts of Daniel vii. were produced by the striving of the four winds upon the sea, or they were the effects of political strife, consequently the same is true of the beast of Rev. xiii.; for it is the fourth named in Dan. vii. Those but partially acquainted with the rise of the Roman empire, well know that it rose

to its supremacy, through long and bloody wars, which convulsed and brought into subjection the nations of the earth, to its resistless power.

(2) the nature of this beast is a compound of the natures of a leopard, a bear and a lion. V. 2. These natures united, constitute the fourth beast, "dreadful and terrible, strong exceedingly," of Dan. vii. 7. These symbols represented the Babylonian, Medo-Persian & Grecian empires. The first was subverted by the second, and that by the third, and then all were swallowed up in the Roman empire. Hence it partook of the strength and natures of all the kingdoms which had preceded it. The figure is very strikingly fulfilled in the complex warlike and murderous character which Rome has sustained.

(3) The seven heads of the beast, (v. 1). These are seven mountains (xvii. 9). It is acceded by all expositors that mountains are symbols of governments, and which we think is fully justified by the word of the Lord. Then we must look for seven distinct and prominent forms of government in the Roman empire to be the anti-type of this part of the type. The following extract from Dr. Clark's notes on Rev. xvii. 10, we think gives the true light on this intricate matter. Read it with care. He says,

"The seven heads of the beast are also seven kings; that is to say, the Latin empire has had seven supreme forms of government; for *king* is used in the prophetic writings for any supreme governor of a state or people, as is evident from Deut. xxviii. 5, where Moses is called king. Of these seven kings, or supreme forms of Latin government, the angel informs St John.

"Five are fallen, and one is.] It is well known that the first form of Latin government was that of *kings*, which continued after the death of Latinus 428 years, till the building of Rome, B. C. 753. After Numitor's decease the Albans, or Latins, instituted the form of a republic, and were governed by *dictators*. We have only the names of two, viz. Cluilius, and Metius Fufetius, or Suffetius; but as the dictatorship continued at least eighty-eight years, there might have been others, though their names and actions are unknown. In the year before Christ 665, Alba, the metropolis of the Latin nation, was destroyed by Tullius Hostilius, the third king of the Romans, and the inhabitants carried to Rome. This put an end to the monarchical republic of the Latins; and the Latins elected two annual magistrates, whom Licinius calls *dictators*, but who are called *prætors* by other writers. This form of government continued until the time of P. Decius Mus, the Roman consul; for Festus, in his fourteenth book, informs us, 'that the Albans enjoyed prosperity till the time of King Tullus; but that Alba being then destroyed, the consuls, till the time of P. Decius Mus, held a consultation with the Latins at the head of Ferentina, and the empire was governed by the council of both nations.' The Latin nation was entirely subjugated by the Romans B. C. 336, which put an end to the government by prætors, after it had continued upwards of 300 years. The Latins from this time ceased to be a nation, as it respects the name; therefore the three forms of government already mentioned were those which the Latins had during that period which the angel speaks of when he says, The beast which thou sawest *was*. But as five heads, or forms of government, had fallen before St. John's time, it is evident that the two other forms of government which had fallen, must be among those of the Romans; first, because though the Latin nation so called was deprived of all authority by the Romans, yet the Latin power continued to exist, for the very conquerors of the Latin nation were Latins; and, consequently, the Latins, though a conquered people, continued to have

a Latin government. Secondly, the angel expressly says, when speaking to St. John, that *one is*, that is, the sixth head, or Latin form of government, was then in existence, which could be no other than *the imperial power*, this being the only independent form of Latin government in the apostolic age. It therefore necessarily follows, that the Roman forms of government by which Latium was ruled, must be the remaining heads of the beast. Before the subjugation of the Latins by the Romans, four of the Roman or Draconic forms of government had fallen, the *regal power*, the *dictatorship*, the *decemvirate*, and the *consular power* of the military tribunes; the last of which was abolished about 366 years before the commencement of the Christian era; none of these, therefore, ruled over *the whole Latin nation*. But as the Latins were finally subdued about 336 B. C., the *consular government* of the Romans, which was then the supreme power in the state, must be the *fourth* head of the beast.—This form of government continued, with very little interruption, till the rising up of the *triumvirate*, the fifth head of the beast, B. C. 43. The *dictatorship* of Sylla and Julius Cesar could not be considered a new head of the beast, as the Latins had already been ruled by it in the persons of Cluilius and Fufetius. The *sixth* head of the beast, or that which existed in the time of St. John, was, consequently, as we have already proved, *the imperial power* of the heathen Cesars, or the seventh Draconic form of government.

"And the other is not yet come] Bishop Newton considers the *Roman duchy*, under the eastern emperor's lieutenant, the exarch of Ravenna, the *seventh* head of the beast. But this cannot be the form of government signified by the seventh head, for a *head of the beast*, as we have already shown, is a *supreme, independent form of Latin government*: consequently, the Roman duchy cannot be the seventh head, as it was dependent upon the exarchate of Ravenna: and the exarchate cannot be the head, as it was itself in subjection to the Greek empire. The Rev. G. Faber has ascertained the truth exactly, in denominating the *Carlovingian patriciate* the seventh head of the beast. That this was a supreme, independent form of government is evident from history. Gibbon, in speaking of the patriciate, observes, that "the decrees of the senate and people successively invested Charles Martel and his posterity with the honors of *patrician of Rome*. The leaders of a powerful nation would have disdained a servile title, and subordinate office; but the reign of the Greek emperors was suspended; and, in the vacancy of the empire, they derived a more glorious commission from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty; and with a holy banner, which it was their right and duty to unfurl in defence of the church and city. In the time of Charles Martel, and of Pepin, the interposition of the Lombard kingdom covered the freedom, while it threatened the safety of Rome; and the patriciate represented only the title, the service, the alliance, of these distant protectors. The power and policy of Charlemagne annihilated an enemy, and imposed a master. In his first visit to the capital, he was received with all the honors which had formerly been paid to the exarch, the representative of the emperor: and these honors obtained some new decorations from the joy and gratitude of Pope Adrian I. In the portico Adrian expected him at the head of his clergy; they embraced as friends and equals: but, in their march to the altar, the king, or patrician, assumed the right hand of the pope. Nor was the Frank content with these vain and empty demonstrations of respect. In the twenty-six years that

elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subject, as his own, to the sceptre of Charlemagne. The people swore allegiance to his person and family; in his name money was coined, and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and inherent claim of sovereignty, there was not any prerogative remaining which the title of *emperor* could add to the *patrician of Rome*. The seven heads of the beast are, therefore the following: The Regal power, The Dictatorship, The power of the Prætors, The Consulate, The Triumvirate, The Imperial power, and the Patriciate.

"When he cometh, he must continue a short space" The seventh form of government was only to remain a short time, which was actually the case; for from its rise to independent power to its utter extinction, there passed only about forty-five years—a short time in comparison to the duration of several of the preceding forms of government; for the primitive regal government continued at least four hundred and twenty-eight years; the dictatorship was in power about eighty-eight years; the power of the prætors was in being for upwards of three hundred years; the consulate lasted about two hundred and eighty years; and the imperial power continued upwards of five hundred years."

From this testimony it appears evident what the seven heads of this beast are. Other traits in his character will be the subject of our next number.

A Sign of the Times.

We cannot view the present triumphant attitude of the reigning Pope of Rome, in any other light than that predicted by prophecy, which the mother of harlots was to fill just before her final overthrow by the Lord of glory at his second advent: "She was to say in heart, 'I shall see no sorrow.'" In further testimony that this is now her condition, we give the following opinion of the 'Montreal Witness.'

Speaking of the present triumphant condition of Italy, the Witness says,

"Italy has long been groaning under thralldom of every kind—long been panting after her former glory, and the present seems to be by far the most favorable opportunity that has yet occurred for recovering it to some extent. Indeed, though it is a small matter, yet, as an indication of popular feeling, it is worthy of remark that the modern Roman national guard wears a costume in imitation of that worn by the soldiers of Julius Cesar."

At a large mass meeting recently held in New York, composed of the first men of our nation, of every sect and party, for expressing their highest gratitude to the Pope of Rome, for his recent triumphant reformatory course, in their address of adulation they say,

"Recent as is our National origin, wide as is the ocean which separates our beloved land from your sunny clime, we well know what Italy was in the proud days of her unity, freedom and glory—what she has since been while degraded by foreign rule and internal dissension—and we have faith that a lofty and benignant destiny awaits her when her people shall again be united, independent and free. In the great work of her regeneration, we hail you as a Heaven-appointed instrument; and we ardently pray that your days may be prolonged until you shall witness the consummation of the wise and beneficent policy which is destined to render your name immortal."

Oh how blind! for instead of the "great work of the regeneration" of Italy about being accom-

plished, according to the clear light of prophecy, she is on the eve of destruction.

The End Near.

It is just as certain that the coming of the Son of man, or the end of the present dispensation is near, very near, as facts are immutable. And it is equally certain that the day and hour of that coming is not neither will it ever be revealed to mortal man. Hence every attempt to tell the day of that stupendous event, is folly if not presumption. Because we shall not know, we are warned by the Savior

To be ready; for in such an hour as you think not the Son of man cometh.

Because we do not know, we are commanded to watch, lest that day come upon us as a thief.

Because we shall not know, we are commanded to take heed to ourselves, lest that day come upon us as a snare.

Because we shall not know, we are told to have our loins girded, and our lamps burning, and we be like men who wait for their lord, whom they do not know what watch of the night he will return.

Because we do not know, we are told to pray always, that we may be found worthy to stand before the Son of man.

Many other duties are enjoined upon us, because we shall not know the day and hour of our Lord's coming. Let us heed them, that when he shall come, whether we are found in the field, in the mill, or in bed, we may be saved. Blessed will be that servant that shall be found ready.

Our thanks are due to those kind and active friends who have recently exerted themselves to enlarge our number of subscribers. We hope they will not be weary in well doing, and that others will do what they can in the same good work. We tell our friends plainly, for reasons before named, that in order to sustain our usual subscription list, and the Harbinger as it should be, they must be active in obtaining for it new subscribers. Now is a good time, near the commencement of another volume, to engage in this work.

Those who will subscribe and pay, in advance, for the next volume of the Harbinger, shall have the ten last numbers of the present volume, free of charge. This is a fair offer; who will accept it?

Union among the saints through this Western region still reigns. Though they are not all agreed on the state of the dead, punishment of the wicked, and other doctrines, we see no disposition manifested to divide. We think it would be a difficult matter to separate them. The Lord enable them to keep the unity of the spirit.

The conference at Victor, we learn has been crowned with the blessing of God. The particulars may be expected from Bro. Robinson, who with Brn Bywater and Johnson attended.

Sabbath, the 5th inst., Bro. Bywater spake the word three times to the church in this city.—Those looking for that better country were greatly rejoiced and strengthened in the faith, under his faithful labors.

To our Canada Subscribers.

Our Post Office laws require that postage on "all mailable matter sent to Canada" shall be pre-paid. Consequently we are required to pay postage to the Canada line, on all the papers we send to Canada

This makes it necessary to change our terms to Canada subscribers.

We will put the paper to them at \$1.00 per Volume. The payment must invariably be in advance. This will be only 74 cents per volume—as the postage will cost us 26 cents.

To all who are in arrears in Canada, we can send papers no longer, until we receive the advance pay; for we cannot afford to send papers without pay, and pay the postage besides.

We hope our Canada subscribers will not withdraw their support on account of these things, but endeavor to sustain the Harbinger, which needs the united aid of all its friends at this time.

We still solicit of our patrons an increased effort to enlarge our list of subscribers; for by the Postoffice law requiring the postage on all papers sent to Canada, to be pre-paid, and other causes, it has recently been diminished about one hundred.—We hope our Canada subscribers will act their part in trying to make up this deficiency; and that others will do what they can in this good work. Let every true friend of the cause stand to his post at this trying hour: the battle though severe, will be short, but the victory on Zion's side will be sure and most glorious.

Union, and a general steadfastness exists among the saints in this city. Bro. D. I. Robinson is still with us, and doing well for the cause.

Corruption of the Church.

THE PRESBYTERIAN AND CONGREGATIONAL CHURCH.

Rev. Moses Stuart, professor in Andover Theological Seminary, Massachusetts:—

[To Rev. Wilbur Fisk, D. D., president of the Wesleyan University, Connecticut.]

ANDOVER, April 10, 1847.

"Rev. and dear sir,—Yours is before me. A sickness of three months' standing, (typhus fever,) in which I have just escaped death, and which still confines me to my house, renders it impossible for me to answer your letter at large.

"1. The precepts of the New Testament respecting the demeanor of slaves and their masters, beyond all question, recognize the existence of slavery. The masters are in part 'believing masters,' so that a precept to them, how they are to behave as *masters*, recognizes that the relation may still exist, *salva fida et salva ecclesia*, (without violating the Christian faith or the church.) Otherwise, Paul had nothing to do but to cut the band asunder at once. He could not lawfully and properly temporize with a *malum in se*, (that which is in itself sin.)

"If any one doubts, let him take the case of Paul's sending Onesimus back to Philemon, with an apology for his running away, and sending him back to be his servant for life. The relation did exist, may exist. The *abuse* of it is the essential and fundamental wrong. Not that the theory of slavery is in itself right. No; 'Love thy neighbor as thyself,'—'Do unto others that which ye would that others should do unto you,' decide against this. But the relation once constituted and continued, is not such a *malum in se* as calls for immediate and violent disruption, at all hazard. So Paul did not counsel."

"After all the spouting and vehemence on this subject, which have been exhibited, the *good old book* remains the same—[that is, in favor of slavery.] Paul's conduct and advice are still safe guides. Paul knew well that Christianity would ultimately destroy slavery, as it certainly will. He knew, too, that it would destroy monarchy

and aristocracy from the earth; for it is fundamentally a doctrine of *true liberty and equality*. Yet Paul did not expect slavery and monarchy to be ousted in a day; and gave precepts to Christians respecting their demeanor *ad interim*.

"With sincere and paternal regard,
"Your friend and brother,
"M. STUART."

Rev. Wilbur Fisk, D. D., to a friend:—

"This, sir, [referring to the preceding letter,] is doctrine that will stand, because it is *Bible doctrine*. The abolitionists, then, are on the wrong course. They have traveled out of the record; and if they would succeed, they must take a different position, and approach the subject in a different manner. Respectfully yours,

"W. FISK."

There are several things in this letter, and the endorsement by Dr. Fisk, which deserve particular attention.

1. The writer and the endorser, at the time of its publication, were both engaged in fitting young men for the ministry, and the former still occupies the same responsible station.

2. They were elected to their respective offices by New England ministers; and no objection has ever been made to their retaining their offices on account of their opinions on slavery. They may, therefore, be considered as the representatives of the New England clergy, on the question of slavery.

3. The opinions of no clergymen in the country have greater weight in their respective sects than those of Professor Stuart and President Fisk.

4. Both are united in opposing emancipation; and they are equally responsible for all the sentiments and statements contained in this letter.

5. The letter is as full and complete a recognition of slavery as any slave-claimant in the land could desire. It expressly says "that the relation may exist;" that is, one man may claim and use another's wife and children as his property "without violating the Christian faith or the church!" "Slavery," it adds, "did exist, may exist! The abuse of it is the essential and fundamental wrong!" That is, to convert a man into an article of merchandise, and exercise unlimited power over him, is not sinful; but whipping him unnecessarily may be. This is the doctrine of the letter.

6. To maintain this doctrine, the letter states a gross and palpable *falsehood*. It says that Paul sent Onesimus back to Philemon "to be his servant for life." Nothing could be farther from the truth than this statement. Had the reverend authors of it said that Jesus himself was a slaveholder, they would not have been guilty of a greater libel or more horrible blasphemy! Paul's language to Philemon cannot possibly be misunderstood. He calls Onesimus his son; and tells Philemon to receive him as his "*own bowels*;" that is, as his own offspring. He tells him expressly to receive him "*not now as a servant, but above a servant, a brother beloved, both in the flesh and in the Lord*." He tells him still further, "*receive him as myself*;" that is, as you would the great Apostle to the Gentiles; and he adds, "if he oweth thee ought, put that on my account; I will repay it." And he remarks, in apology for sending back Onesimus, that he had perfect confidence in Philemon, that he would do even more for him than he had asked. And yet with this plain and unequivocal statement before them, these distinguished Biblical scholars have the audacity to tell us, that Paul sent Onesimus back "to be a servant for life!" Alas! to what lengths slave-claimants and their abettors will go, in supporting their horrible system! They will beat, imprison, and burn abolitionists, and lie, and blaspheme the God of heaven, in its defence! We have here, in immediate connection, five clergymen, three of them publicly advocating

Lynch law; and the remaining two publishing to the world the most glaring and libellous falsehoods, for the purpose of destroying the remnant of sympathy which is still felt for the helpless victims of their power!

THE GENERAL ASSEMBLIES, OLD AND NEW SCHOOL.

The course pursued by these bodies on the subject of slavery is a *fac simile* of that adopted by the United States Congress. They have never taken any action on the subject in favor of emancipation, and have generally succeeded in preventing a full discussion of it; although it has at times crept in, and caused them no little trouble. This, however, is nothing more than was to be expected of bodies composed mainly of man-stealers, and those who legalize manstealing. Indeed, ecclesiastical action against slavery, while their character remains what it now is, is not to be desired.

The first thing which they can do for the slave, is to "repent and be converted," and become abolitionists indeed. Till then, the adoption of resolutions against slavery would only render them more dangerous and formidable enemies of the cause of freedom, since it would enable them the more effectually to deceive and beguile many of its honest, but less discerning, friends.

I might go into an extended narration of their proceedings, but they are too barren of interest to warrant the trouble. Suffice it to say, that while they refused, at their late meetings, to pass any censure on slaveholding, the Old School pronounced a man guilty of "INCEST," and deposed him from the ministry, for marrying the sister of his deceased wife; and the New, bore a formal and very solemn testimony against dancing, as a sin not to be tolerated in the church!

What would be thought of the Bey of Tunis, or the Sultan, should he enact a law prohibiting dancing in his dominions, as a crime, and at the same time allow one class of his subjects to enslave and imbrute another, or sell them in the market,—as the executors of the late Rev. Dr. Furman, president of the Baptist Triennial Convention, recently sold twenty-seven native Americans under the hammer of the auctioneer, with "his theological library, two mules, one horse, and an old wagon?" Such a demonstration of barbarism in a Mahometan prince would excite the astonishment and indignation of all Christendom. But in Christian "*divines*" it is all well enough. At least, the great body of the people think so. Coming as it does from their priests, it is to them all gospel.

But it is due to the Bey of Tunis (the man whom our American clergy look upon as a heathen, and to whom they are now sending missionaries) to say, in this connection, that he has not only not enacted a law against the very harmless amusement of dancing, (David and the old prophets danced,) but that he has enacted a law prohibiting slaveholding in his dominions. Let the clergy of our country read the following letter from him to the British residents at Gibraltar. If it does not raise a blush upon their cheeks, it will be because they are lost to all sense of shame.

Translation.

"Praise be to God!

"From the servant of God, Musheer Ahmed Bashaw Bey, Sovereign Prince of the dominions of Tunis, to the perfectly honored Englishmen, united together for the amelioration of the human race.—May God honor them!

"We have received the letter which you have forwarded to us, by the honored and reverend Richardson, congratulating us upon the measures* that we have adopted for the glory of mankind, to distinguish them from the brute creation.

*The abolition of slavery throughout his dominions.

"Your letter has filled us with joy and satisfaction.

"May God aid us in our efforts—may he enable us to accomplish the objects of our hopes—and may he accept this our work!

"May you live continually under the protection of God Almighty!

"Given at Tunis, 26th day Elhohjah, 1257, [7th Feb. 1842]"—S. S. Foster.

Correspondence.

FROM SISTER A. N. SEYMOUR.

BRO. MARSH:—We praise the Lord that we are again permitted to recommence our labors in Michigan, with better health and stronger faith in the near coming of Christ than ever, and we hope by God's grace assisting us to do what we can in presenting the precious truths of Revelation to those who shall come out to hear. We found the brethren steadfast, rejoicing in hope of speedy deliverance, ready as ever to assist in proclaiming the truth and light that now shineth. After we left Rochester we spent some four weeks in Porter and Canada; enjoyed some precious seasons with the dear saints in that region, and God grant that all of those tried and faithful children may be preserved blameless in the faith until the chief shepherd shall appear; for then they will receive crowns of glory that will outshine all earthly grandeur.

On our way West we held several meetings, and many seemed to be cheered and profited by them. We spent part of one Sabbath in Cleveland—put up with Bro. Severance—heard Bro. Morley preach, and if I should judge from appearance I should say the cause was in a dilapidated condition, and respiration seemed quite labored. In the afternoon we left for Bro. Nelson's, and in the evening we spoke to a neighborhood of Universalists. Bro. N. wished to detain us a week to warn the people, but we concluded it was not wisdom.

Monday eve we spoke to the people near Elyria; a good number were out to hear. The next Thursday we called on Bro. Bailey in Bloomington—spent the Sabbath with the dear brethren and sisters in that section of country; enjoyed a season long to be remembered. Bro. J. M. Judson was to occupy the desk on Sabbath, but he chose to vacate it for us to fill. O how easy it is to talk where the very atmosphere is filled with love to God and one another. Spent the next week in York; occupied the free chapel; found four ministering brethren looking for speedy redemption and two of them of the Christian order; enjoyed a blessed season in commemorating the death of our risen Lord. We washed one another's feet also, and we found the blessing in so doing. The Christian church attends to both of these commands once in two months.

Bro. Alling from Norwalk was with us and gave to the people some precious truth on Rev. 13. We hope these truths will soon come out in full that our brethren may clearly see the fulfillment of that much contested Scripture. The next call was at Lower Sandusky. Eld. Hawkins obtained the Baptist meeting-house Monday evening, which was crowded to overflowing. A deep interest to hear was manifested. At the close of the services Bro. Hawkins took a vote of the congregation to know whether they wished to hear more on the subject or not. The unanimous answer was yes. The court house was obtained by the people for the next evening, when a large body of people assembled to hear on Paradise lost and restored. God grant that some seed may bear fruit.

Perryburg was our next stopping place, and being earnestly solicited to spend the Sabbath we

did so because of the weather. Held four meetings and saw the blessed effects of feeding the hungry with plain truth. The brethren were determined to commence and sustain prayer meetings. Several consecrated themselves anew to the Lord, and our prayer is, Lord sustain this little band of pilgrims and shield them from surrounding enemies until the Savior comes to gather his people from an almost God-forsaken world. Bro. Needham had some severe trials here and will be glad to hear from them. Those dear friends that have bestowed favors on us have our warmest thanks, and may they be rewarded at the resurrection of the just.

Yours in hope of a glorious inheritance,
A. N. SEYMOUR.
Plymouth, Mich., Nov. 26, 1847.

FROM BRO. C. F. SWEET.

DEAR BRO. MARSH:—Permit me to say to the dear friends of Jesus, who profess to be looking for the coming of the Lord, it is the tarrying time in which all are either in profound slumber or inclining to sleep, and it is high time to awake and be at our several posts of duty, for behold already the day is breaking, the signs of morning are seen, and soon, if found awake and watching we shall participate in the anticipated joys of the poet, who sung,

"We shall all rise together in the morning,
In the morning, resurrection morning—
We'll all rise together in the morning!"

O blessed day! O happy hour! who would not wish to be a participant of the immortal joys of those who are found ready at the glorious dawn of that great day. The preparation is a great one. Are we ready? ready for the coming of the judge of all the earth? ready to meet our long suffering Savior face to face. Hear the Psalmist: "Who shall ascend into the hill of the Lord and who shall ascend into the holy place? He that hath clean hands and a pure heart, and hath not lifted up his soul unto vanity."

Why are any dreaming of acceptance in the day of the coming of the Lord who have merely the external show of piety while the soul is all absorbed in the vanities of this life, the perishable things of this sin-cursed world? In the language of an apostle I would say to such, 'Cleanse your hearts, ye sinners, and purify your hearts ye double-minded. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh unto you.' O, be faithful! let not the light which is in you become darkness; love as brethren; fulfil the law of Christ by bearing each other's burdens. If we only love them that love us, what thank have we? The publicans will do that. If we applaud such as teach precisely as our finite minds are able to comprehend, and denounce all others who may see a little different from us, wherein do we differ from the Catholics? for they will do that. Ye, even all the apostate family, not only the mother but the children love their own. But the charity that is valid suffereth long, is not easily provoked, is not puffed up with tradition, is easy to be entreated, full of mercy and good fruits. Let me say in the language of the beloved disciple, "Little children, love one another, for love is the fulfilling of the law."

C. F. SWEET.

Ulster, Pa., Nov. 17, 1847.

A worthy sister, whose name and address we omit, writes, as many others of the worthy poor have recently written. We continue the Harbinger to such with pleasure.—Ed.

DEAR BRO. MARSH:—I have noticed all that you have said in the Harbinger concerning those that owed for their paper. I was not willing to let you know that I was poor and could not pay

for the paper. I have tried every way that lay in my power to get some money to send you, to prevent you the trouble of sending me a bill, but I could not get any. When I received the Harbinger that contained the bill, and opened it, the Lord only knew the feelings of my heart at that time, for I did not know then, neither do I now, where I can get one cent. You earnestly desired to hear from every one to whom you had sent bills, by the tenth of December next, and sooner if possible. From the worthy poor you say you ask nothing but a statement of their inability to pay. I feel unworthy, but I must say that I am poor. I have not any of this world's goods to help myself with, but I trust in the Lord from day to day. I can do but little work, I am lame. I have lost the use of one foot and leg. I have been in this condition twenty-five years. Seven years ago I had a violent sickness, and lost part of one hand by mortification.

When I sent for the Voice of Truth, I had the means to pay for it, which means came from my daughter, who died last April. You recollect that I wrote you a letter last June that contained an account of her death. The aid she afforded stopped then.

By what I have written, you may judge my inability to pay. I am destitute of the comforts of this life. But I have had the Bible and the Harbinger to comfort me, which have proved a great blessing to me. I love the paper; it seems to strengthen me, especially the editorials. I do not see how I can do without it; but if I am denied of having it to read, I must submit. You will act your own pleasure in sending it to me. You shall have my thanks with my prayers, if you will be so kind as to send it to me at present. I am alone, and can hear no advent preaching, nor be with any of the Advent brethren; but if faithful, I hope I shall meet you and all the dear saints in the kingdom of God, where we shall not need the help of each other. I hope you will remember me in your prayers.

I remain your unworthy sister,

D. H. C.

FORT ANN, N. Y., Nov. 24, '47.

DEAR BRO. MARSH:—I was brought to see that the kingdom of heaven was at hand in 1842. Being then a local preacher in the M. E. Church, and began immediately to give the light I had received, and with others to cry, "Behold the Bridegroom cometh, go ye out to meet him." I, with others, was disappointed in '43, and in the fall of '44; but though disappointed I was not discouraged. I have seen some good result from my labors, for which I thank God. I want to do what I can to spread the light which I think is increasing daily, and keep myself in the love of God, looking for the mercy of our Lord Jesus Christ, and the grace to be given when he comes.

The brethren in Fort Ann are not as devoted as they once were, but yet there are a few who are rooted and grounded in the truth. We have been favored for a few days with the labors of Bro. S. Campbell. He is a workman that needeth not to be ashamed. He gave us meat in due season. I think the brethren were quickened and comforted by his labors. The brethren at Sandy Hill are doing well. I was with them last Lord's day, also at Fort Edward in the evening, where but four or five lectures have ever been given, and those quite recently.

Yours in hope,

WM. Z. MANNING.

BUFFALO, N. Y., Nov. 29, 1847.

DEAR BRO. MARSH:—When I first embraced the Savior, although before I knew of the doctrines of Father Miller, I learned from the Scriptures that He who wore the purple robe at Herod's court, the crown of thorns at Pilate's Hall,

and bore the cross on Calvary, should wear the royal robe at Israel's court, David's crown on Olivet, and sway the sceptre from his throne.—I could then see no reason why these scenes should not immediately transpire; and every passing year has but confirmed my expectations. I now look, with equally earnest expectation, for that coming day of final restitution. The events of that day, which were the theme of patriarchs and prophets, and which the angels desired to look into, yet absorbs the feelings of my soul; and I hope by the grace of God to be prepared to meet it in triumph. In humble patience,

C. B. TURNER.

Obituary.

"Blessed are the dead who die in the Lord!"

DEAR BRO. MARSH:—I wish to mention the death of my mother-in-law, Mrs. ROXANA SMITH, late of Clarmont, N. H., aged 66 years, who had resided with me about a year. She fell asleep in Jesus on the 18th of Oct., after an illness of about nine months.

For years she enjoyed communion with God, and seemed daily and hourly to live in a state of holiness and Christian perfection, which the gospel provides for all true believers. She of course manifested no opposition to the Advent doctrine from the first; for she loved the appearing of Christ. On hearing it preached, she heartily embraced it, and rejoiced in hope of soon seeing the "one altogether lovely." She died as she lived, in perfect peace, and assured us it would be but a little while before she would see us again. Thus we see in the experience of Christians that Christ has power on earth to forgive sins, and cleanse us from all unrighteousness.

My soul desires the mind that was in Christ, I know that whoever is translated in a moment from this world of sin and sinners to the sinless clime of bliss and purity, will enjoy that perfect love of God which casteth out fear that hath torment, and the constant witness of the Spirit that his ways please God. To this end we need to search all scripture given by inspiration, that the man of God may be perfect. We may depend upon it, God has and will have living witnesses to the power of the whole gospel. Our course is a plain one; and as God has called us to preach the last message of the gospel, we must preach the whole of it, and always inquire what will serve to prepare the church to stand before the Son of man. May the Lord help us who preach to others, to keep our bodies in subjection by that power which worketh in us mightily.

During the past season I have enjoyed some precious meetings with the brethren here and at Middletown, and lately with those in Troy. I see no place to stop laboring until we are dismissed by the coming of the Lord, which it is our privilege to know is even at the door.

Yours, in the bonds of the gospel,

L. F. BILLINGS.

West Troy, Nov. 27, 1847.

Died, in Andover, N. Y., on the 27th inst., of small pox, a man not far from 30 years of age, calling his name Joel Smith, who for a few years past has been peddling through this section, and said to be from Rochester. From papers found in his possession, it would seem that his real name was Joel Sciples. He stated before his death that his father's name was Michael Smith, and that he resided near Rochester. The Rochester papers will please copy this. Any further information may be obtained by addressing a letter to the subscriber at Alfred, N. Y.

JOHN B. COLLINS,
Attending physician.

General News.

DREADFUL STEAMBOAT COLLISION.

One Hundred and Thirty Lives Lost—Steamboat Tallisman Sunk.

From the St. Louis New Era, Nov. 29.

The steamer Lucy Bertram, up this morning from below, brings the painful intelligence of the loss of the steamer Tallisman and the lives of about one hundred and thirty of her passengers.

The Tallisman was from Pittsburgh and bound to this city with a heavy cargo of merchandize and near three hundred passengers.

About 5 o'clock on the morning of the 19th inst., when five miles below Girardeau, she came in collision with the steamer Tempest, bound down, by which accident she sunk in a few minutes to her hurricane roof.

We learn that the passengers, with few exceptions, lost all their effects—one gentleman in particular, lost nine negroes (who were on deck) and fourteen horses.

The consternation and alarm in the cabin of the sunken steamer, as mentioned to us, beggars all description. Mothers with children in their arms ran frantic through the cabin of the boat, and in some instances threw themselves overboard, and were rescued with difficulty. Many male passengers threw chairs and tables overboard and to which they clung until rescued.

A DESTRUCTIVE HURRICANE.

Tobago was visited by a hurricane on the night of Monday, the 11th of October, commencing at 9 o'clock, and continuing for nearly three hours, accompanied with heavy rain and vivid flashes of lightning. Scarcely a property in the island appears to have escaped the devastating effects, either in the dilapidation of the buildings or the overthrow of the growing crops. The Legislature had been called together, and such steps adopted as were considered most likely to lead to a correct estimate of the damage sustained, and to the best means of providing for the future. From returns which had been received it would appear that 26 estates' works, 30 managers' houses, and 456 settlers' houses had been destroyed; and 33 works, 21 managers' houses, and 176 settlers' houses severely injured; besides 122 houses, large and small, in the town of Scarborough and its vicinity, totally destroyed, and 84 greatly injured; that scarcely any of the churches and public buildings had escaped; that the number of deaths, so far as yet ascertained, amounted to seventeen, chiefly females and children, besides other casualties of bruises and broken legs; that the vessels wrecked are six in number, five island droghers and one American brigantine; and that almost all the canes, trees and provision grounds are either blown down or stripped, fully one-third of the whole being expected to be quite lost.

[Tobago is one of the Caribbee Islands, in the West Indies, and has been heretofore recommended as not lying in the track of those hurricanes which often prove so fatal to the other West India Islands.]—*Nat. Intel.*

THE IRISH VANISHED TO CANADA BY THEIR CRUEL LANDLORDS.—On this subject the London Times expresses the following opinion: "The population of British North America in 1844 was 1,851,241. Before the close of this present year nearly 100,000 persons, amounting to a twentieth of the existing population, will have arrived in the St. Lawrence, almost entirely from Ireland. Instead of that enormous immigration representing in any degree whatever the wealth, the education, the rank, the habits, the loyalty, and the whole character of the mother country, they are to a man from the lower orders of Ireland. They represent, they carry with them misery and degradation, a visionary temperament and a factious religion, a deep sense of injury, and a burning hatred of the British name. Centuries will not efface from their vindictive memories and their inventive imaginations the dark circumstances of their banishment, their passage, their landing, their dispersion over the inhospitable wild. Such is British colonization. What else is to be expected than a demoralized and disaffected population, a lost colony,

and an aggrandized rival? And whom have we to thank for these inevitable results?"

REFORMS OF PIUS IX.

The following is a list of reforms actually accomplished.

A reduction of the tariff on imported cotton goods one quarter, and on woolen and mixed goods one half. A reduction of the internal duties on salt and some other articles of universal consumption. The concession of private companies of four lines of proposed rail-roads, having a total length of 400 miles.

The 6,000 hired Swiss soldiers were sent home and national and civic guards organized in their

The publication of a new journal with the proceedings in the Courts of Justice has been authorized.

The learned men are permitted to attend the Italian Scientific Congress, which the previous Pope had forbidden their doing. The Ghetto, that miserable part of Rome in which the Jews have hitherto been confined, is thrown open, and they are allowed to live elsewhere. Some special taxes which they labored under are removed, and to insult a Jew is now a criminal offence severely punished. The law concerning the liberty of the press was so altered that the censors must hereafter be laymen.

A municipal council has been granted to the city of Rome, to be composed of a hundred persons, of whom sixty-four are to be proprietaries, thirty-four to be men of business, and only four ecclesiastics. This is the legislative body, and from itself it chooses an executive body of nine, who serve without pay. A resident Council of State has been convened, consisting of one member from each province of the Papal territory, two from Bologna, and four from Rome, twenty-four in all, besides a cardinal as president. This body is to deliberate and advise about all national affairs, and is almost a legislature. These councils are not elected by the people, yet their organization goes a great way towards recognizing the principles of popular representation.

With regard to purely ecclesiastical matters the Pope has projected none but moral reforms. He has exhorted the religious orders to purity, the clergy to preaching with simplicity, and forbidden the ecclesiastics of Rome to attend the theatre. One of his last acts, is a letter to the Irish prelates, admonishing them to have nothing to do with the colleges which the British Government proposes to establish in Ireland. The precise ground of this measure we have not time to describe. This is an outline of the principal measures already adopted by the new Pope. They give him a just claim to the sympathy and praise of all enlightened philanthropists.—*Journal of Commerce.*

ANOTHER EARTHQUAKE IN MEXICO.

The Matamoros Flag of the 3d inst. has the following paragraph:

"A paper printed at Guadalajara, dated the 5th ultimo, gives the particulars of the destruction of an entire city (Ocotan) in the State of Atlixco, by an earthquake, on the 3d ultimo. We could not get the article translated, but gather from it that the city, a very considerable one, was entirely destroyed—not a house left standing, and nearly the whole population buried in the ruins. The extent of the disaster was not known at the time the article was written, but the scene presented is described as extremely awful. The earthquake was not confined to this one city; its effects were felt over considerable extent of the surrounding country, and caused serious injury to several monasteries and small villages."

SCRIPTURE PREDICTION OF RAILROADS AND COLLISIONS.—Mr. Russell made a speech on the occasion of the celebration of the Northern Railroad Company, in which he quoted the following, a prophecy from the prophet Nahum, chap. ii. ver. 4:

"The chariots shall rage in the streets; they shall jostle one against another in the broad ways; they shall seem like torches; they shall run like lightning."

God's mercy is so sweet that it makes all his other attributes sweet. Holiness without mercy, and justice without mercy, were dreadful. Though the children of God are under some clouds of affliction,

yet the sun of mercy is never quite out of sight. God's justice reaches to the clouds; his mercy reaches above the clouds. God's mercy is like Aaron's oil, which rested not on his head, but ran down to the skirts of his garments. So the golden oil of mercy doth not rest upon the head of a good parent, but is poured on his children, and so runs down to the third and fourth generations."—*Watson.*

BUSINESS NOTES.

Wm Ongley—\$3 on book account.

W G Proctor—We shall continue to send: it is free.

T Carpenter—You commenced Vol. 9, No. 1. Have paid, according to our books, \$4.50, which squares your account to the middle of Vol. 16, or whole No. 231. The mistake was ours.

J Moffatt—They have been received.

J B Collins—No.

Wm G Ocochok—He now owes 50 cts.

D R Read—We think it was, but are not certain.

APPOINTMENTS.

The church of Christ at Seneca Falls will commence, on Sabbath, Dec. 12, a series of meetings, to be held as long as God in his providence shall dictate. We invite our brethren of the surrounding country, of every name, who desire to labor for the promotion of truth and the salvation of men, to meet with us.

In behalf of the church,

E. R. PINNEY.

H. H. Johnson appoints to preach at Dansville, Dec. 19; East Springwater, at Bro. Whitmore's, Dec. 20, evening; Millport, Dec. 23, evening.

CONFERENCES.

A Conference of Second Advent believers will be held (the Lord willing) with the church at Seneca Falls, to commence on Thursday, Dec. 23d, and continue as long as God in his providence shall direct. We hope there will be a general attendance of brethren in this section, and that they will come prepared to stay during the continuance of the meeting. Provision will be made for all that may come. Our ministering brethren are invited to attend, and break unto us the bread of life.

In behalf of the church,

E. R. PINNEY, Pastor.

Agents and others, in sending names and remittances for the Harbinger, are requested to be very particular and have each name plainly and distinctly written. Give the name of the Post-Office the County, and the State.

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LETTERS NOT CONTAINING REMITTANCES.—J Pearson Jr W Ongley I Boutell L Adams C Goodrich J B Cook S Seger C Flint P H Hough W Colton W G Proctor B Lake T Carpenter II Herrick C Crawford Jr S S Brazee J Eames A Loomis R W Wells D Davis A Veeder II Tanner M Burrell A Hewlett J Moffatt

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"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM;—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

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Rochester, N. Y., Tuesday, December 21, 1847.

WHOLE NO. 208.

EVERY TUESDAY,

BY JOSEPH MARSH, EDITOR AND PROPRIETOR.

OFFICE OF PUBLICATION,

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Original Poetry.

[For the Harbinger.]

Rejoicing in Hope.

O, what hath Jesus bought for us—
What joys before us lie!
Saved ever from the curse of sin,
The saints no more shall die.

The mighty voice, Come forth ye dead,
Is heard and is obeyed;
The day the saints desired to see,
No longer is delayed.

Nought that can mar their joy or peace,
Shall ever enter there—
No sickness, sorrow, pain or death,
But all is blooming—fair.

War's dire effects are known no more;
Death and sin long have reigned,
But over all, the victory,
Emanuel hath gained.

Troy, N. Y., 1847.

H. B.

Selected.

[For the Harbinger.]

The Hope of the Gospel.

"For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. viii. 24, 25.

This scripture is the language of those who have believed on the Lord Jesus Christ, and enjoy the influences of his Spirit. That is, those who have been converted—who have been renewed in the spirit of their minds—are represented as desiring something in the future, for which they now hope. This is what constitutes the Christian's enjoyment here. Realizing that by faith in Christ, he is an heir of something to be enjoyed in the future. This hope is what stimulates the believer to diligence in the service of Christ.

The enjoyment of the Christian is not the consideration merely that his sins are all washed away in the blood of Christ, but because he is to enjoy a reward in the future. Says the apostle, "If in this life only we have hope in Christ, we are of all men most miserable."

Then, it is important that we know and understand what constitutes the Christian's hope. For, the inducement to serve God is in proportion as we understand what the reward is to be. The Scriptures do not consider such service the result of selfishness; for it is according to the nature of man. "For the joy set before him," Christ endured the cross!

What, then, is the Christian's hope? It is to enjoy all that Christ has purchased for him. 1. Christ has purchased our redemption. Rom. viii. 23, "And not only they, but ourselves also,

which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Phil. iii. 20, 21. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." 1 John iii. 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Heb. xi. 32-35. "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

We might pursue this point further, to show that it was the hope of the resurrection that inspired the ancient worthies, and the primitive church, with zeal in the service of Christ. The Scriptures direct us to look to Christ as the great Physician; who is not only able to heal us from our sins while here; but is able also to effect a final and eternal cure, from all the effects of sin, by the resurrection.

2. The understanding Christian hopes to enjoy a Paradise restored. For this earth will be renewed, and the meek shall inherit it. Eph. i. 13, 14. "In whom, also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

The original design of the Creator, in bringing into being the earth, together with all that was necessary for the happiness of man, whom he created; it was designed that creation should exist in a perfect condition, and that man should enjoy it forever, on condition of obedience to the commands of his Maker. But man disobeyed, and the whole creation was cursed. Then the great plan of salvation was devised. How perfectly consistent is the supposition that this plan would embrace the entire restoration of all that was effected by sin. And we find by examining the Scriptures that this is the case. Therefore, we will, in pursuing the subject, refer to those scriptures which embrace either a part or the whole of the question, and let the reader judge for himself.

Isa. xii. 6-9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fawning together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.—They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." 2 Peter iii. 7, 13. "But the heavens and the earth, which are now, by the

same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.—Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Isa. lvi. 17. "For behold I create new heavens and a new earth: and the former shall not be remembered nor come into mind." See the rest of the chapter. Rev. xxi. 5. "And he that sat upon the throne said, Behold, I make all things new. And he said write: for these words are true and faithful." V. 1. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Heb. i. 10, 12. "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish; but thou remainest: and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Acts. iii. 20, 21. "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

The word of God, then, clearly teaches, that by the death of Christ, creation will again be restored to its primeval state. And all who believe in the Lord Jesus Christ, and continue in the faith, and endure to the end of the race, will be permitted to enjoy this "inheritance which is incorruptible, undefiled, and that fadeth not away." The glorious hope will be brought at the revelation of Jesus Christ. Psa. xxxvii. 8-11. "Cease from anger and forsake wrath: fret not thyself in any wise to do evil. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth: and shall delight themselves in the abundance of peace." Verse 34. "Wait on the Lord, and keep his ways and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Matt. v. 5. "Blessed are the meek: for they shall inherit the earth."

What an inducement, then, is presented to the sinner to repent and believe on the Lord Jesus Christ; and for the believer to remain steadfast, unmovable, always "abounding in the work of the Lord."

The prophet Isaiah, in describing the glorious state in the restitution, uses the following language: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; and the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.—And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.—For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth be-

fore you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.—For as the *new heavens and the new earth*, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.”

The hope of the Christian, then, is the second glorious appearing of Christ and his kingdom; when the saints will be raised and made immortal, and enjoy forever with Christ their King, the blessings of the renewed state. Which state of things will soon be realized by all the faithful.

H. B.

[For the Harbinger.]

Hold Fast that which is Good.

I love to search out of the word of God all the evidence I can of the time of the coming of my Lord; for, although I am willing to wait patiently for him until he shall have brought in the last precious soul that can be saved, yet I wait for him as one that watcheth for the morning—“with ardent pangs of strong desire”—and am as a weary pilgrim, in a strange country, hasting to enjoy the pleasures of home, and be with those I love. And when I have found such evidence, I am like the woman in the Savior's simile, who found the lost piece of silver, and hastened to convey the joyful intelligence to her neighbors.

I do not profess to have found any new evidence of the time of our deliverance, myself; but only undertake to add a few thoughts to Bro. J. Weston's article in the Harbinger of Nov. 30, headed, “The Time for the Lord's Coming is Revealed.” I want to establish the fact that the time (69 weeks to the Messiah) was fulfilled near, and certainly not much later than, four months before harvest; and also show a strong probability that we shall witness the consummation of our hope before next April.

It is generally believed among us that the commencement of the Messiahship of Jesus was when he was baptized and the Holy Spirit descended upon him, and a voice from heaven acknowledged his character in the presence of men. That it did commence then seems very probable; yet I think there is no *positive* proof. But that it did commence not many days after that, is *certain*; for then Jesus “began to preach,” and to say, “The time is fulfilled.” When he was baptized he “began to be about thirty years of age.”—When he “began to preach,” he must have been thirty years old to fulfil the law. Now, to prove that Jesus began his ministry, in “the fullness of time,” not far from four months before harvest, I will transcribe a synopsis of his history at that time, as given by the four evangelists:

Matthew's Testimony.—Jesus came from Galilee to Jordan and was baptized by John; and when he went up out of the water the heavens were opened unto him, and the Spirit of God descended in the likeness of a dove and lighted upon him, and a voice from heaven said, This is my beloved Son, in whom I am well pleased.—Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Now when Jesus had heard that John was cast into prison, he departed into Galilee, and leaving Nazareth, came and dwelt in Capernaum. From that time

Jesus began to preach, and say, Repent, for the kingdom of heaven is at hand. He then went about all Galilee teaching in their synagogues, and entered into Capernaum. Mat. iii. 13, 15–17, and iv. 1, 2, 12, 13, 17, 23, and viii. 5.

Mark's Testimony.—Jesus came from Nazareth of Galilee and was baptized of John in Jordan—saw the heavens open, etc., and was tempted, (same as Mat.) Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand—repent ye, and believe the gospel.—He walked by the sea of Galilee—went into Capernaum, and throughout all Galilee. Mark i. 9–16, 21, 39.

Luke's Testimony.—Jesus being baptized prayed and the heavens opened, etc. And Jesus himself began to be about thirty years of age. He returned from Judea, and was led into the wilderness and was tempted. And Jesus returned, in the power of the Spirit, into Galilee—Came to Nazareth, and read in the synagogue, from Isaiah, saying, This day is the scripture fulfilled in your ears. Referred to works he had previously done in Capernaum, and added, No prophet is accepted in his own country. Luke iii. 21–23, and iv. 1–24.

John's Testimony.—Jesus was baptized of John; for John was not yet cast into prison.—He left Judea and departed again into Galilee; and he must needs go through Samaria. Here he talked with a woman at a well, and said to her, I AM the *Mesias*; and said to his disciples, Say ye not there are yet four months and then cometh the harvest? He tarried in Samaria two days, and then departed thence, and went into Galilee; for Jesus himself testified that a prophet hath no honor in his own country. John iii. 22–24, and iv. 3–7, 35, 40–47.

By the foregoing it will be seen that Jesus came from Nazareth, in Galilee, into Judea, and was baptized, and “returned” again to his own city. And on his way there, two days before he went to Galilee, he informs us it was four months to harvest; and when he arrived at his own city, in Galilee, he “began to preach,” (hence his Messiahship had begun,) and to say, “The time is fulfilled,” (the 69 weeks being the only time he could have referred to); and further: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor,” etc.; and “This day is this scripture fulfilled.” This is as clear as any language could be to prove that the 69 weeks to the Messiah (or Anointed) were then ended. “This day” (or to-day) would not necessarily give his language any definiteness; for these terms are often used in the Scriptures to denote an indefinite time, or period; as Cruden says, they do not only signify the particular day on which one is speaking, but likewise any indefinite time. But there is that in his language which is definite. It is in the perfect tense—“The Spirit of God is upon me, because he hath anointed me”—“This scripture is fulfilled. And “this day,” when added to the perfect tense, would give it a form of definiteness; which makes it appear highly probable, at least, that he had just fully entered the office of Messiah. Yet there is one objection to this view of the case, perhaps. At least two or three days before he uttered the above language, he told the woman of Samaria that he was “the Messiah, which is called Christ,” (John iv. 25, 26,) and the Samaritans who heard him, said, “We know that this is indeed the Christ,” (v. 42). However, it is certain that Jesus became the Anointed—that therefore, the 69 weeks ended, and the time was fulfilled not many days from four months before the harvest.

It will be unnecessary for me here to repeat the evidence that Bro. Weston adduced to prove

that these events that I have just been considering happened in A. D. 30, vulgar era, and about the 1st of January. If they did, then the 2300 days must end about the 1st of next January. The only error that can be supposed possible to exist in the evidence is, that historians might have recorded astronomical events where they did not occur; which is the most improbable thing that we could think of. The events themselves are as sure as the word of Him by whose immutable laws the planets are governed.

There is another point of evidence that weighs still heavier in my mind, if possible, than the foregoing, that we shall see the King of glory before next April. It is the termination of the 1335 days. For I cannot think we are not in the “time of the end,” when “the wise shall understand” their true import and application. And if we can understand now what it was said, under oath, the wise should understand, the 1290 days could not have extended beyond April, 1802; and if so, the “forty-five added,” or 1335 days, must have ended last April; and before another full year is added, the events that mark the end of the days must transpire.

In addition to what I have mentioned, there are many things which indicate that we are in the last year of time. In short, I can see no shadow of reason to expect that our Lord will tarry another year. If he does, I will wait for him. I am not positive; but I see more evidence by far for this year, than I have for any other. As to the *day*, I can affirm nothing; but the *year* is revealed, whether we ever understood it or not; and every day that passes leaves me the fewer to calculate upon.

Brethren, let us “live by every word of God,” and fix our faith on no inference, nor any thing that is not positively asserted in the word of God. If we do thus, we shall never run far into error, nor have our faith overthrown. But be not afraid to venture upon all that God has thrown out for us to stand upon. Every whit is useful. Talk not of “non-essentials” there. Grasp widely and eagerly for the whole. So shall we glorify God and be useful.

R. W. WELLS.

Elmira, Dec. 5, 1847.

P. S. The words of the Savior, recorded in Mark vi. 4, were not spoken at the same time as those of like import in Luke; as may be seen by comparing Mark and Luke. They were considerable later.

R. W. W.

[For the Harbinger.]

Answer to Bro. Calkins.

In the Harbinger of the 2d inst. I find a criticism from Bro. Calkins upon my article published in the same paper under date of Sept. 21, upon the dragon beast and false prophet, Rev. xvi. 13, and the beast and false prophet of chap. xix. 20, which would have received an earlier attention had not other duties prevented. It is manifest from his conclusions that he has misapprehended my meaning upon some important points, which probably would not have occurred had he kept in mind the facts and arguments adduced in my former articles upon the two horned beast, particularly the one published in the “Voice of Truth” of August 19, 1846. I think he is in error in his conclusions relative to the ten kingdoms, ch. xvii. 12–17, and the beast and the kings of the earth, ch. xix. 19, denoting one and the same thing or power. By a careful reference to v. 20 (which by the way is the one quoted by me), he will see that the false prophet works miracles before the beast, by which he deceived them that had received the mark of the beast (two horns), and them that worshipped his image. Consequently, the beast and the false

prophet in verses 19, 20, must of necessity denote two separate and distinct powers. The question then arises, which of these powers includes the ten kings, &c., (ch. xvii. 12, 17,) and the kings of the earth and their armies? ch. xix. 19. Upon this point I think Bro. C., after having admitted as he does that the two horned beast and the false prophet denote one and the same thing, cannot avoid the conclusion that they (the kings of the earth, &c.) belong to and are included in the false prophet.

This point appears plain to my mind, and hope it will also be equally plain to him. Hence, neither the beast nor false prophet work miracles before themselves, as Bro. C. infers must be the case if my propositions are correct. Lest there should be a misapprehension upon the point, I will repeat: The beast is the papacy; the 7th head, or form, the one that had the wound by the sword of Bonaparte, who fulfilled ch. xiii. 10 upon that power at the end of the 42 months, or 1260 years, the period allotted to that form, and lives again under the two horned beast, as declared in the last clause of v. 14. That I am correct in my statement that the wound was made by the sword by Bonaparte, will not be doubted. That I am also correct that that power (the papacy) lived again under the allied powers of Europe, and that too by virtue of the anti-catholic nations thereof, I offer the following extract from Rank's History, p. 319, which I consider good evidence, and directly to the point.—He says, in reference to the restoration of the papacy: "It was the victory of the four great allied powers; three of which were anti-catholic, over that one which thought to make its own capital the centre of Catholicism; that set the Pope free, and enabled him to return to Rome. It was to the three anti-catholic monarchs alone, who were then assembled in London, that the Pope's wish to recover the entire States of the church, was first submitted. How often in former days had the resources of those States been strained to effect the destruction of Protestantism, whether in England or in Germany, and to propagate the Roman Catholic doctrine in Russia or in Scandinavia: and now it was to the interference of the rulers of those anti-catholic countries that the Pope was to own his restoration to his dominions. In the allocution in which Pius VII. communicated to the Cardinals the happy results of his negotiations, he amply extols the services of the sovereigns 'not belonging to the Roman church': the emperor of Russia, who had taken his rights into consideration with extraordinary attention, as also the king of Sweden and the prince regent of England, as well as the king of Prussia, who had declared in his favor. Differences of creed were for the moment forgotten, political considerations were alone regarded."

This evidence proves that the Protestant nations did restore the papacy, and I think it a fair presumption, that when she was thus restored she took her seat upon the scarlet colored beast, full of the names of blasphemy, having seven heads and ten horns, as described in ch. xvii., which beast is declared in verses 8 and 11 to be the eighth and of the seven, which events occurred in 1814–15.

The events now occurring in Europe plainly indicate that she still maintains her seat upon those nations, and is controlling them according to her own wishes. Consequently, those nations must of necessity constitute the beast of ch. xvii., as well as the two horned beast of ch. xiii. 11–18, as also the false prophet, chs. xvi. 13, and xix. 20. I cannot, with this view, see any necessity of extending the 1260 years to the judgment, as Bro. C. argues must be done. That period ended prior to the papacy taking her seat as the Harlot upon the scarlet colored beast.

I have already stated that the forty-two month

beast was the seventh head or form of the Roman kingdom. I wish now to adduce proof to sustain the declaration, which, if I do, I think the most formidable objection to the argument in favor of the two horned beast being the allied powers of Europe will be surmounted. The great difficulty in the way of every writer appears to arise from the peculiar phraseology of the last clause of ch. xvii. 10, where the seventh form is clearly brought to view, which, according to Prof. Whiting's translation reads thus: "And when he cometh he must remain a short time." It is contended that 1260 years is quite too long a period to be included in this term, "a short time." Hence, writers have located it prior to the rise of the papacy, or forty two month beast; consequently, they have been compelled to call the papacy the eighth head or form; and then when they came down to the two horned beast, were under the necessity of calling that the papacy also. By reference to ch. xii. 12–14, we learn that when the devil was cast out of heaven, he comes down having great wrath, knowing that he hath a short time. He then persecutes the woman or church, who flees into the wilderness, "into her place where she is nourished then for a time and times and half a time from the face of the serpent." Here we have divine authority for extending the same term, "a short time," over the same identical forty-two months, or 1260 years, assigned to the papal head in ch. xiii. 4–10, and establishes it as the seventh head or form beyond all doubts, at least to my mind, and think it ought also in the minds of others.

P. ALLING.

Norwalk, O., Nov. 24, 1847.

[For the Harbinger.]

State of the Dead.

"And these shall go away into everlasting (or eternal) punishment, but the righteous into life eternal."—Matt. xxv. 46.

It is argued that as eternal life is set over against eternal punishment, that eternal conscious misery is a legitimate and unavoidable conclusion from the premises. This I propose briefly to examine in the light of the Bible and philosophy. "The righteous into eternal life, which is to be the gift of God through Jesus Christ our Lord." Let me here inquire where eternal happiness is declared to be the gift of God. Is it not a matter of fact that eternal happiness is represented as a state of the righteous, resulting from the fact that they love God supremely, and their neighbor as themselves? Now, we are not told in what this everlasting punishment consists; therefore, we are left to either infer it from the reward referred to in the text, or gather it from other portions of scripture. Now the text declares the reward to be eternal life, (not happiness). If the punishment and reward are set one over against the other, the inference is that the everlasting punishment must be eternal death; for the reward is eternal life.

We will now refer to other portions of the Word. Rom. vi. 21–23. "What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death, (not endless misery). But now, being made free from sin, and become servants to God, ye have your fruit unto holiness and the end, everlasting life." Now comes the reason. "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." Here, eternal life is said to be the gift of God; and not only the gift of God, but through Jesus Christ our Lord; hence it is said, "He that hath the Son hath life, but he that hath not the Son hath not life, and shall not see life," &c. But the wages of sin is death.

This death is denominated the second death, by reason of its analogy to the first; and the

mode of execution is described in Rev. xx. 15. "And whosoever was not found written in the book of life, was cast into the lake of fire." V. 14. "This is the second death." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death," (or the mode of executing the second death.) Now, are these passages to be understood literally or figuratively? If figuratively, where is the authority? where the explanation of the figure? where the rule of interpretation? I know of none.

The text is one of the strong holds of those who believe in eternal misery, &c. It is said that eternal punishment can consist in nothing but endless misery. The following may serve to illustrate. The law of this state dooms a man to death for murder. Now in what does the penalty consist? Not in suffering the pains of death, but in the privation of life. Now let us inquire into the duration of that punishment.—Suppose we knew the period of our natural life to be fixed at three score and ten, unless cut short by the hand of the executioner. At fifty we are bound to the stake, or suspended from the gallows, under sentence of law. Now, what is the duration of that punishment, which consists, not in the pain of dying, but in being deprived of life. All will reply twenty years, because we should otherwise have lived twenty years. Then when the judge pronounces the penalty of law against the culprit, it is virtually dooming him to a punishment of twenty years. So the executioner, in executing the orders of his government, sends the man away into twenty years' punishment; whilst it may be granted to another criminal (by pardon) to live out his natural term. The wages of sin in both cases is twenty years' death, but in the one, the gift of the executive is twenty years of life. Now, suppose life, upon certain conditions, was to have been eternal, but the forfeiture was made when the governor signed the death warrant of the one and the pardon of the other, by confirming the sentence of the court in one case, and revoking it in the other, would send the one away into everlasting punishment, and the other into eternal life. The punishment is eternal, although the individual is not eternally dying, but because he is eternally deprived of life. "The Smoke of their torment shall ascend up forever and ever": so the gallows on which the individual was executed might stand twenty years, to remind all passers by of the strictness with which the government executes justice upon the finally impenitent.

I did intend, when I commenced this article, to investigate it in the light of mental laws. I may give you my views at some future time.

D. DAVIS.

Springmills, Nov. 28, 1847.

[For the Harbinger.]

BRO. MARSH:—I noticed some time since a severe criticism from your pen on some remarks I made in commendation of the general course of the "Herald." You called for a reply, but after a careful perusal of that article, I thought it better not to answer, because it appeared to be multiplying words to no real profit. Having now occasion to write on business matters, I will request you to explain the following contradictory sentiments.

Your stricture on my remarks was headed, "Minor Points." After repeating the terms, minor and minor points, no less than ten times, and almost every time marking it as quoted, you close with these words:

"Finally, we think there are no minor points in the perfect law; it is all important. He that offendeth in the least, offendeth in all. Hence it

is of the highest importance to understand and obey all of its precepts and commands. To do this we must not set aside as of minor consequence, but receive all as of equal and the highest importance."

In my article that gave offence, I spoke of some "theological minor points." In the above paragraph, you declare, "There are no *minor* points," but that we must "receive all as of *equal* and the highest importance."

In the "Harbinger" of Aug. 3d, you complain of the "Herald" for noticing a typographical error in some of your editorial matter, and in that complaint, you make this remark: "Let kindness and respect to each other, characterize all our acts, though we may differ on *some minor points of doctrine*."

Thus to me you say, there are no minor theological points: but to the Herald you say there are "some minor points of doctrine." Please explain.

Yours in love,

J. P., Jr.

Newburyport, Mass.

Thank you, Bro. Pearson, for pointing out this mistake. Our explanation is, we suppose in the last case we used the word "minor" without reflection, just as we, you, and thousands have been in the habit of using it. We should have said, *though we may differ on some points of doctrine*. There are no minor, or unimportant points of doctrine in the Bible. All are equally important, and should be well understood and obeyed.

We will try and profit by your correction.—But should we fall into the same or a like mistake again, we shall kindly thank you or any one to show us the same.

EDITOR.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, TUESDAY, DECEMBER, 21, 1847.

Close of the Volume.

This number closes the 15th Volume of our humble sheet. In reviewing the past, we have much to be thankful for: God has been better than all our fears. In looking into the future, we see every thing to encourage us to go forward, to the end of the race, or until our work is done: the kingdom for which we labor will soon come. And the full desire of our overflowing soul is, come, Lord Jesus, and come quickly.

We say to our dear brethren, companions in tribulation, give us your prayers and individual co-operation, in this best of all causes, that we may do good and glorify God in our calling the little while longer we may have to labor. Hold fast your good profession, be diligent in duty, fervent in spirit, joyful in hope, and 'see that you love one another, with a pure heart fervently,' and the God of peace will soon bruise Satan under your feet, and gather you with all the redeemed into his everlasting kingdom.

☞ We have given notice, that after the 10th of December, we should erase from our books the names of all the subscribers from whom we did not hear by that time, and to whom we have recently sent bills. We have not had time to attend to this matter yet, but shall soon. But when we do attend to it, instead of ceasing to send to all to whom we have sent bills, and from whom we have heard nothing, we shall only discontinue the paper to those who are owing *two or more dollars*. We hope such when they find their paper is discontinued, will act

the honest and honorable part, and pay all or what they are able, of what is our just due. And that those who are owing less than this sum, will be actuated by the same good principles.

"Two Horned Beast."

NO. VI.

We closed our number for last week on this subject with remarks on the seven heads of the ten horned beast, of Rev. xiii. Our object now is to continue the investigation of his complex character, and to show its most literal application to political Rome. And

(4) The ten horns. v. 1. "The ten horns which thou sawest are ten kings" (xvii. 12), or kingdoms, into which the western Roman empire was and still is divided, as we have shown in a previous number on this subject. As this point is generally admitted by all Bible expositors, we will notice

(5) The ten crowns upon his horns (v. 1), not upon his seven heads; for the seven heads of the dragon (chap. xii. 3), were crowned, evidently signifying that the leading or prominent powers of Rome, symbolized by the dragon, were its seven different forms of government. Even so in chapter xiii., the ten horns being crowned, we think signifies that the reigning powers of Rome, symbolized by the ten horned beast, are the kingly, or Rome in its divided form. The *heads* of the dragon, and the *horns* of the beast being crowned, we think mark the close of the symbolic history of the one, and the commencement of the other. The dragon closes with the downfall of the *Patriciate*, or last form of government of Rome, represented by the seven headed dragon; and the beast resumes the history, and carries it down through the long and bloody reign of the ten kings, until they are destroyed, or 'the Lamb shall overcome them' (xvii. 14).

(6) "And upon his heads the names of blasphemy." v. 1. In chap. xvii. 3, it is said of this beast, it was "full of the names of blasphemy." Hence its seven heads and ten horns, or Rome in all of its complex character, is stamped with blasphemy: has been, is, and will be to the end, a power opposed to the people of God, the truth, and the God of truth. This is true of all human governments.

(7) "And the dragon gave him his power" (v. 2). Let it be remembered that the dragon represents Rome UNITED, and the beast, Rome DIVIDED, and all will be plain and easy to be understood.—Hence all the power which Rome, united, ever exercised, has been given to, or possessed by Rome in its divided state: this will not be disputed: for facts more than justify the assertion.

"And his seat" (v. 2). The seat of empire was Rome, until A. D. 329, when it was removed by Constantine to Constantinople, and Rome, the former seat of the dragon, was given up to the ten horned beast, and has ever since been possessed by the papal kingdom, a prominent member of the beast.

"And great authority" (v. 2). By carefully observing what is said of the power of this beast, we think his real character may be determined beyond all reasonable doubt. It is said of its power (v. 4), "Who is able to make war with him?" We answer, Buonaparte, and conquer him besides, if he is the papal kingdom. But if he is composed of the whole ten kingdoms of western Rome, then no earthly power has been, or ever will be able to make war with him. This (the kingly) form of the beast can never be destroyed by human power. The Lamb is the only one who is able to make war with and overcome this beast, or the kings of the earth; for in the days of these kings shall the stone smite the image, and the God of heaven set up his kingdom.

V. 5. "Power was given unto him to continue (or, more correctly we think, 'make war,' margin), forty and two months,' or twelve hundred and sixty years. During this length of time, the kingdoms constituting the beast, respectively, had power to make war. But after the devastating war made by Buonaparte, the power to make war was taken away from the beast, by the 'Holy Alliance' formed A. D. 1815, by the emperor Alexander of Russia, the emperor Francis of Austria, and Frederic William king of Prussia. Since then the winds of bloody strife have been held (Rev. vii. 1-3), or the allied powers of Europe have prevented any of the kingdoms of the world, from making war to any considerable extent.

V. 7. "And it was given unto him to make war with the saints, and to overcome them." This we think is a power separate from the power to 'make war.' The one we think refers to national wars, and the other to the martyrdom of the saints.—What kingdom has put to death the saints? All readily answer, the papal kingdom, and therefore it is thought that the papal kingdom must be the beast under consideration. But have no other kingdoms put to death the saints? They have. Various parts of Germany, Bohemia, the countries of Poland, Lithuania and Hungary have been deluged with Protestant blood. Holland has been a field of sore persecutions. "No country has ever produced more martyrs than France." "England also has been the seat of much persecution." "Ireland has likewise been drenched with the blood of Protestants." "Scotland for many years together, has been the scene of cruelty and bloodshed." "Spain, the valleys of Piedmont, and other places have been the scenes of much persecution."

It is true that these persecutions may chiefly be charged to the wicked principles of Catholicism, but it is not true that they were all perpetrated within the papal kingdom, consequently they do not prove that the papal kingdom is the beast under consideration. But, being committed as they have been in the different kingdoms, it furnishes good evidence that those kingdoms constitute the beast which is the object of this inquiry. The work of these kingdoms, or beast, has been and will be, until destroyed by the Lamb, to 'make war with him (Rev. xvii. 14) and his saints.' The little horn, 'more stout than his fellows' (Dan. vii.), has taken the lead in this bloody world, still his cotemporaries have not been guiltless: their crowns and sceptres are stained with the blood of the martyrs of Jesus.

More on this subject next week.

Revivals.

It is but a few years since, when fresh and most cheering revival intelligence was weekly borne upon the pages of the papers of every evangelical sect; but now we seldom are cheered with any such glad tidings from any quarter. We do however hear of a few mercy drops falling upon the parched fields of Zion, to the joy of some repentant sinner, returning prodigal, or cold and almost lifeless Christian. In speaking on this subject, the Bible Advocate for the second inst. says,

"Our hearts are cheered with accounts of revivals among our brethren in several places in this vicinity. In this city there have several of late been brought from darkness to light. Some of them have been baptised. and others are under deep conviction by the truth. Our meetings are very fully attended.

In Pleasant Valley, twenty miles from this, a good work commenced with the Advent people.—The Baptists have joined with them in the work, and it is going on with great power. From thirty to fifty have been converted within a few weeks.

We hear from Bro. Wade, at Killingly, that the labors of Bro. Howell have been blessed there to the awakening of several. Some are converted, and others are anxious to know the truth. Bro. Howell will return to labor with them a few days.

The conference at Brimfield was blessed by the return of the prodigal, and the awakening of the careless. Bro. Ladd informs us that they have had several converted there, of late, and the work is going forward with good interest. And, finally, we see nothing to hinder the faithful laborer, who goes forth weeping, bearing precious seed, from returning, bearing his sheaves with him, as the Lord of the harvest has promised. All we need is true faith in the Holy Ghost, coupled with energy and diligence in the good cause till the Master appear.—Then will he say, Well done thou good and faithful servant, enter thou into the joys of thy Lord."

There doubtless is a great lack of faith among us on this subject. It should be remembered, that works, without faith, are just as dead or ineffectual in bringing sinners to repentance, as faith is, without works. They must go hand in hand, or nothing can be done. Let us remember, that until the Master rises up and shuts to the door, sinners may be saved. And so long as they may, it is our duty to use our utmost endeavors to bring them to a saving knowledge of the truth. No discouraging circumstances should cause us to relax our hand in a work so important. If we cannot influence the multitude as we once did, no matter for that, if we can rescue but *one* from sin and destruction, the priceless treasure saved will more than pay for all our toil: for what shall it profit a man to gain the whole world, and lose his own soul, or himself. His life, or eternal existence in bliss, will be of infinitely greater worth than all this perishing world. Then let us all awake anew to the work of saving sinners. There is every reason why we should do it—perishing mortals are precious—time is short—the judgment is at the door—and sinners must forever die, if they do not speedily repent and prepare to meet their Lord.

"The North Star."

The first number of this large and interesting sheet is before us. It is published every Friday, at No. 25 Buffalo Street, Rochester, at two dollars per annum, always in advance. Frederic Douglass and M. R. Delany, editors.

Mr. Douglass, it is well known, is a maumitted slave, and has for several years past been a very popular lecturer in the cause of abolition. Consequently the "North Star," chiefly under his supervision, may be expected to be principally devoted to that cause. The Lord crown the philanthropic enterprise with abundant success.

Speaking to his colored brethren, to whom the Star is dedicated, Mr. Douglass says,

"Among the multitude of plans proposed and opinions held, with reference to our cause and condition, we shall try to have a mind of our own, harmonizing with all as far as we can, and differing from any and all where we must, but always discriminating between men and measures. We shall cordially approve every measure and effort calculated to advance your sacred cause, and strenuously oppose any which in our opinion may tend to retard its progress. In regard to our position, on questions that have unhappily divided the friends of freedom in this country, we shall stand in our paper where we have ever stood on the platform. Our views written shall accord with our views spoken, earnestly seeking peace with all men, when it can be secured without injuring the integrity of our move-

ment, and never shrinking from conflict or division when summoned to vindicate truth and justice."

Again, in reviewing Henry Clay's late Lexington office-seeking speech, on the Mexican war, slavery, &c., Mr Douglass concludes his very pertinent remarks with the following personal address to Mr. Clay:—

"Now, Sir, I have done with your Speech, though much more might be said upon it. I have a few words to say to you personally.

"I wish to remind you that you are not only in the 'autumn,' but in the very WINTER of life. Seventy-one years have passed over your stately brow. You must soon leave this world, and appear before God, to render up an account of your stewardship. For fifty years of your life you have been a slaveholder. You have robbed the laborer who has reaped down your fields, of his rightful reward. You are at this moment the robber of nearly fifty human beings, of their liberty, compelling them to live in ignorance. Let me ask if you think that God will hold you guiltless in the great day of account, if you die with the blood of these fifty slaves clinging to your garments. I know that you have made a profession of religion, and have been baptized, and am aware that you are in good and regular standing in the church, but I have the authority of God for saying that you will stand rejected at his bar, unless you 'put away the evil of your doings from his eyes—cease to do evil, and learn to do well—seek judgment, relieve the oppressed—and plead for the widow." You must 'break every yoke, and let the oppressed go free,' or take your place in the ranks of 'EVIL DOERS,' and expect to 'reap the reward of corruption.'

"At this late day in your life, I think it would be unkind for me to charge you with any ambitious desires to become the President of the United States. I may be mistaken in this, but it seems that you can not indulge either the wish or expectation. Bear with me, then, while I give you a few words of further counsel, as a private individual, and excuse the plainness of one who has FELT the wrongs of Slavery, and fathomed the depths of its iniquity.

"Emancipate your own slaves. Leave them not to be held or sold by others. Leave them free as the Father of his country left his, and let your name go down to posterity, as his came down to us, a slaveholder to be sure, but a repentant one. Make the noble resolve, that so far as you are personally concerned, 'AMERICA SHALL BE FREE.'

"In asking you to do this, I ask nothing which in any way conflicts with your argument against general emancipation. The dangers which you conjecture of the latter cannot be apprehended of the former. Your own slaves are too few in number to make them formidable or dangerous. In this matter you are without excuse. I leave you to your conscience, and your God,

And subscribe myself,

Faithfully, yours,

FREDERICK DOUGLASS."

A Word of Caution.

We do most earnestly entreat our brethren, whatever may be their respective opinions on the points of difference among us, to be guarded against imbibing an unkind, hard, condemnatory spirit. Tho' your ministers and editors should depart from the lovely spirit of the gospel, in this respect, do not imitate them. "Let no man deceive you." A deception here would be of the most fatal character: for without the spirit of Christ you cannot enter the kingdom of heaven. We recommend all to apply the rule, laid down in the following anecdote, to their conversation, exhortations, sermons, written

communications, and editorials, especially when the sentiments and character of a dissenting brother is the subject of remark. If we cannot *pray* our productions, the spirit that influenced them is wrong.

"PRAY THAT SERMON."

"A young licentiate, after throwing off a highly wrought, and, as he thought, eloquent gospel sermon in the pulpit and presence of a venerable pastor, solicited of his experienced friend the benefit of his criticisms upon the performance.

'I have but just one remark to make;' was his reply, 'and that is, to request you to pray that sermon.'

'What do you mean, sir?'

'I mean literally just what I say; pray it, if you can, and you will find the attempt a better criticism than any I can make upon it.'

The request still puzzled the young man, beyond measure; the idea of *praying* a sermon was a thing he never heard or conceived of; and the singularity of the suggestion wrought powerfully on his imagination and feelings. He resolved to attempt the task. He laid his manuscript before him, and on his knees before God undertook to make it into a prayer. But it wouldn't pray; the spirit of prayer was not in it, and that, for the very good reason—as he then clearly saw for the first time—that the spirit of prayer and piety did not compose it. For the first time, he saw that his heart was not right with God; and this conviction left him no peace until he had 'Christ formed in him the hope of glory.'—With a renewed heart, he applied himself anew to the work of composing sermons for the pulpit; preached again in the presence of the pious pastor who had given such timely advice; and again solicited the benefit of his critical remarks.

'I have no remarks to make;' was his complacent reply, 'you can pray that sermon.'

The singular advice of this shrewd pastor would not be inappropriate to correspondents of a religious newspaper, especially when they write on controversial topics. If they would always pray their articles, from beginning to end, before they forward them, their discussions would doubtless elicit a great deal more truth and a great deal less of ill feeling.

By observing this rule they would give editors also the delightful satisfaction of believing that they are doing more good than harm by the publication of their articles. We suggest this as an important practical hint to our correspondents, hoping that their piety and good sense will not overlook or neglect it.—*Watch. Val.*

☞ A number of communications have necessarily been deferred to give place to the index, which we give in this number.

From the American Messenger.

Put Down that Novel!

Put down that novel! It is a wonder that you ever took it up! The world is full of good books; why, then, occupy yourself with the indifferent and bad? It is full of good books: history, biography, travels, the writings of wise and good men, and, above all, the inspired word of God. Why, then, be satisfied with fiction, when on every side surrounded with reality? Why exhaust your intellect on trifles, when you might be enlarging and enriching it by truth? Why feed on chaff, when the wheat is before you? Why gather sand, when you might be treasuring up gold?

Put down that novel! It is wasting your time. Every moment of that time is precious. At most, you have none to spare; you may have but very little; and for all of it you are soon to

give account. This very hour you are misspending—wasting—dreaming it away over the pages of romance, when you might be improving it to useful ends, in doing good, obtaining important knowledge, becoming wiser, happier, better.—Rather, then, be redeeming your time, than thus idly and sinfully wasting it.

Put down that novel! It is perverting your taste. Its style is swelling and unchaste; its descriptions exaggerated; its characters unnatural and overdrawn; its sentiments mawkish and affected; its joys and sorrows only imaginary and ideal. It is a misnomer to call such productions "works of taste;" a libel on the name to preten they belong to "polite literature." If they shine, it is only "as the rotting log, or putrescent carcass, which is phosphorescent because decaying; if brilliant it is only as the will-o'-the-wisp, which is caused by impure and fetid gases." There is no surer poison for a correct and cultivated taste, than the habit of novel reading.

Put down that novel! It is giving you false views of life! Its scenes are fanciful; its characters unreal; its circumstances and events such as never did, and never will occur. Believe in the reality of its pictures, rely on the impressions of its pages, and you will be utterly unfitted for the world as it is—for the sober, and, much more, the stern realities of actual life. Its cares will seem burdensome; its joys meagre and unsatisfying; its business drudging and tedious; its duties a trial, and its trials impossible to be borne. If a student, it will make you less diligent in your studies; if in business, less faithful to the desk or counter; if a parent, less interested in your family, and less attentive to their wants; if a son, daughter, brother, or sister, less cheerful in the discharge of relative duties, less inclined to consecrate your thoughts, affections and sympathies to making your home happy, and more ready to waste them all on ideal beings and imaginary sufferings. Only become, or continue to be a "novel reader," and, living in an unreal and romantic world, you will soon have no taste or fitness for this.

Put down that novel! It is endangering your morals. Even if of the least objectionable class, the English or Scotch novel, it too often makes light of the social and conjugal virtues, smiles at profaneness, and sets forth its hero as a gambler or debauchee. And if of the French or Italian school, it is thick sown with the seeds of licentiousness, robbery, arson, piracy or midnight assassination. Like the pestilence, it taints with every touch—alluring to vice here, and hell hereafter. Go on reading it, and, like Spencer, you may end your career at the yard-arm; or like the wretched Myers—unworthy of the name of woman—be found unfaithful to every conjugal and parental tie, an adulteress in heart, if not in life.

Put down that novel! It may ruin your soul. Almost to a certainty it will give you a distaste for the Bible and self-examination, an aversion to prayer and all serious thought. The simple and touching narratives of the New Testament will have no charm for the morbid taste you are cultivating; the story of the cross will seem insipid and tame, compared with the high wrought scenes to which you have long been accustomed. And turning away from these, your heart will be hardened, your conscience seared, your life careless, your heedlessness unbroken. God and his claims will be unheeded, and death, and the judgment, and eternity forgotten. Carried away by the passionate love of fiction, you may be steeled against the power of divine truth; your soul will be lost! And the summing up of your sad history may all be written in the mournful sentence, "*The novel reader in perdition!*"

Correspondence.

FROM BRO. R. V. LYON.

BRO. MARSH:—I have never seen the time since '44, when the truth seemed to take a deeper hold on the elect of God, than it now does. Glory to God! the gospel of the kingdom at hand has not lost its power yet, no, no. When presented in its purity and simplicity, and with the expectation of its accomplishing the purpose of Jehovah, his own seal is set to it, saints are quickened, the wanderer reclaimed, sinners converted to God, and a line of separation drawn between him that serveth God and him that serveth him not. And those seraphic spirits that encircle the throne of the Eternal, are led to rejoice, and union is secured throughout the entire ranks of the sacramental host of God's elect on the earth. The car of salvation continues to roll steadily along towards the port of endless day. Glory to God! My brethren, let us continue to proclaim to all, as we have opportunity, the speedy coming of Christ, to restore all things spoken of by the mouth of all the holy prophets since the world began, and the preparation requisite to be made in order that they may stand when he appeareth. Methinks that harmony and union will be preserved throughout the entire ranks of Israel, salvation's car continue to roll on without being jostled, until the last elect soul shall be gathered into the fold of Christ, and a voice be heard sounding through the upper vault of heaven, down to the dark cell of woe, shaking the middle air with its deep toned thunder, piercing the deafest ear, melting the hardest heart, though that heart be a thousand times harder than the nether millstone, saying, It is done. What is done? The last tear shed—the last prayer offered—the last exhortation given—the last sermon preached—the last soul saved—the Spirit's influence withdrawn, and the sinner's doom unalterably fixed, where their worm dieth not, and their fire is not quenched! God grant that we may be found giving this last note of warning, till that solemn moment shall arrive, and then all we will have to do will be, to drop this mortal clothing, and soar away to meet our lovely Jesus. Glory Alleluia! My wings are already plumed, and whilst writing, gladly could I lay aside mortality and put on immortality, and rise to meet my Lord, my surety, my life, my all. Glory Alleluia! We will in a very little while see him. Amen.

Your brother,

In the element of the Kingdom,

R. V. LYON.

Brimfield, Mass. Nov. 30, 1747.

Obituary.

Died, in Buffalo, Nov. 10th of typhus fever, in the twelfth year of his age, JOSEPH WESLEY, son of our esteemed brother, Joseph Pierce.

He died as the blossom blighted in early bloom, but not without hope. His friends, in their affliction, are consoled with the prospect of meeting him, arrayed in immortality, at the resurrection.

C. B. TURNER.

BUSINESS NOTES.

W Algire—\$1 for book—sent by mail to Liverpool N Y

S Daniels—we have sent by letter, mailed Dec 17th, directed S. Daniels, Emerald Grove, W. T., \$25.00, the several donations in our hands, for the liquidation of the expence incurred on the western Big Tent.

T Smith—His bill was made out as the acc't stands on book.—we find 50 cents credited at two different times. previous to the last. If he has remitted more, that we have not credited, it will be cheerfully rectified.

HH Gross has located in Syracuse, N. Y., and wishes to be addressed at that place.

REMITTANCES FOR THE HARBINGER.

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LETTERS—H Barringer P Hough H Robinson J B Sweet M Fletcher H Stratton J M Goun E A Haskell H H Gross M Patterson O Smith H Barringer S K Davis P Cramer H S Case J French J S Richards W Ongley H Tanner J D Pruden J Wendall B Morley S I Roney A Crouch S Flagg J C Moore J A Spafford S Daniels M L Curtis N M Catlin.

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